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With the compliments of —

DR. M. H. KRISHNA, M A , D LIT (LOND),

Director of Archæological Researches in Mysore,

Mysore



UMAMAHESVARA, LANCHALINGESVARA TEMPLE, BELGAMI (p 83)

University of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1941



MYSORE
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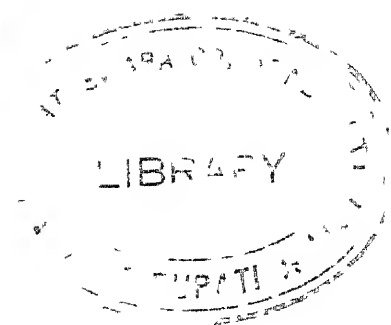
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ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR 1940-41



PART I—ADMINISTRATIVE.

Staff

Dr M H Krishna, M A , D LIT (Lond), continued to be the Director of Archaeological Researches in addition to his full-time professional duties at the University. The post of Architectural Assistant remained vacant during the year, proposals regarding the filling up of the post have been submitted to Government. Mr R Rama Rao, B A , Assistant to the Director, went on privilege leave for a month and a half from the afternoon of the 16th May of 1941, and Mr L Narasimhachari, M A , Junior Technical Assistant, was appointed as acting Assistant to the Director during this period while Pandit R Chakravarti acted as Junior Technical Assistant.

A temporary staff consisting of a pandit and a typist was sanctioned for work in connection with the rapid publication of the supplementary volumes of the Epigraphia Carnatica. The typist was entertained with effect from 24th April 1941, and arrangements are being made to secure the services of a suitable Pandit.

In connection with the study and inspection of ancient monuments in the State and the collection of inscriptions, the Director and the

Tours : Exploration

Junior Technical Assistant toured in several parts of the Kolar and Shimoga districts, while the Assistant to the Director toured in parts of the Mysore, Tumkur and Hassan districts for collecting and copying inscriptions. Among the ancient sites and monuments inspected and studied during the year may be mentioned those at Gudibande, Dēvaṛagudipalli, Sādali, Bētamangala, Hungunda, Maḍivāla, Mārkaṇḍēśvarabetta, Sīvārapatna, Kōlār, Narasāpura, Hoskōte, Nandagudi, Bellūr, Ānandapura, Hosagunda, Gauja, Shikārpur, Belgāmi, Tālgunda, Bandalike, Chikkamāgaḍi, Malavalli, Kubatūr, Bhārangi, Kuppagaḍde, Udri, Sorab, Chandragutti, Ikkeri and Keladi.

In the neighbourhood of the Kolar Gold Fields was discovered a wide field of cromlechs. The ancient site at Hungunda seems to be important like that of Chandravalli near Chitaldrug, the potsherds, particularly, appear to present interesting data for study. There is room for thinking that the place might mark the

site of a pre-Sātavāhana town. But the existence of cromlechs here like those met with at Brahmagiri suggests the possibility of there having been also a prehistoric iron age town in the vicinity, while the series of caves round about Sitigudda near Hungunda Patna appear to have been the dwelling places of man from the Neolithic times. In front of the Sitigudda cave was picked up a neolithic celt and nearby were discovered several cup-like depressions on the rocks. Hungunda seems to be a promising site for excavation and exploration. That it was a very important place during the Nolamba and Chōla periods is gathered from the many inscriptions at the place. The 'dimāla-dinne' to the south-east of the village is an ash-heap and may represent the old site where gold was extracted, if the authors of the cromlechs were pre-historic gold diggers.

A tour in parts of the Shimoga district has resulted in the discovery, for the first time, of monuments belonging to the Rāshtrakūta period. Some information about the architecture and art of the period is collected and it seems to be important in the reconstruction of the early history of architecture and sculpture in Mysore.

The main cell of the Vijayēndra temple at Bētamangala is a monument of the 10th century A D, though the large beautiful image inside the garbhagriha seems to belong to a much later period. At Śivārapatna the Sōmēśvara temple appears to belong to the time of Śīpurusha, the Ganga king (c 753 A D). The Vaiṣṇarāja temple at the same place has some fine pillars in its mukhamantapa. At Maḍivāla near Bētamangala the Svayambhuvēśvara temple is a structure built during the days of Ilavañjurāya, grandfather of Ilavañji Vāsudēvarāya, the builder of the Sōmēśvara temple at Kurudumale. Thus the temple is one of the early monuments of the east Mysore school of architecture with a combination of Hoysala and Dravidian features.

The Mārkaṇḍēśvara temple on the Mārkaṇḍēśvara-betta near Vakkalēri is a large and interesting monument of the Dravidian style discovered during the year. Though originally constructed in c 1400 it appears to have been extended subsequently, during the days of Sugatūri Tammegauda. It is interesting to note that the temple was endowed by a Muslim general named Sitab Khan for the merit of his master Dilāvar Khan in about 1556 A D.

During the early part of the year, the Director's conservation notes in respect of the ancient monuments inspected by him during 1939-40

Conservation

were forwarded to Government, the Deputy Commissioners, the Museum Commissioner and the Chief Engineer as usual for favour of information and necessary action.

Proposals for further renovation work at Bēlūr and Hālebīd have been noted and urgent items submitted to Government. Arrangements have been made to prepare a bhaktavigraha statue of His late Highness Sri Krishnaraja Wadiyar IV in *vañchalōha* and install it at the Bēlūr temple. In connection with the conservation of the Gōmatēśvara colossus at Śravanabelagola, the Committee met on 29th March

1941, and discussed the views of the several members. It was resolved that for the present experiments might be conducted with Venyl Acetate at Bangalore and Śravanabelagola on stones similar in quality to that of the image. An estimate for the construction of a masonry wall in place of the existing packing wall supporting the right wing of the lower portion of the statue was returned countersigned. In connection with the conservation of the other ancient monuments in the State, several estimates were received as usual. Most of them were passed while some were returned for revision. Among the estimates scrutinised and countersigned may be mentioned those pertaining to the following monuments —

- 1 Śrīkanthēśvara Temple at Nañjangūd
- 2 The temples at Bellur
- 3 The temple at Kūdli
- 4 Do Hosabūdanūr
- 5 Kailāsēśvara temple at Dodmalūr
- 6 Fort at Chitaldrug
- 7 Honda at Santebennūr
- 8 Tīpurāntaka temple at Belgām
- 9 The temples at Kōlār

About 60 inscriptions were collected during the year of which 4 are copper plate records and the rest stone epigraphs. The majority of

Epigraphy.

them have been edited in Part VI of the Report under the Director's guidance by Mr R Rama Rao assisted by the

Pandits. Of these one is a copper plate record from Kondrahalli, Hoskote Taluk, issued in the 39th regnal year of the Ganga king Kongani Muttarasai, perhaps a name of Śrīpurusha, and recording the grant of the village Śāliggāme to a Brahman named Bhūtaśarma.

Another copper plate belonging to the village Vadanagal, Pāvagada Taluk, records the creation of an agrahār named Bukkarāyapura by Bommana, under the orders of Prince Bhūpati Vodeyar, son of Bukka II, who is called hen-apparent (bhāvinam sārvaabhaumam). The grant was issued during the reign of the Vijayanagar king Harihara II. Bhūpati, although a son of Bukka II, the eldest son of Harihara II, did not succeed his grandfather on the throne. His uncle Dēvarāya I ascended the throne in 1406 and Bhūpati Vodeyar remained as governor under him till about 1420.

A third copper plate grant from the village Chōleyanahalli in Gudibande Taluk dated Śaka 1351 records the gift of the village Chōlisettipalli, renamed 'Tryambakapura Agrahāra, to some Brahmans by Dēvarāya II of Vijayanagar. Among the donees the first to be mentioned is Kriyāśakti, called the world teacher (bhuvana-guru) of the Kāśyapa-gōtra and Yajus-śākhā. The recording of the gōtra and sūtra of Kriyāśakti-guru, who exercised great influence on Dēvarāya II and his subordinates, is of some importance.

The fourth copper plate record of the year is of the reign of the Vijayanagar king Harihara II and mentions the governor of Gōvā named Bāchanna Vodeyar or Bhāskara who granted an agrahāra village named Kānvapura.

Of the stone records one mentions the names of Vikramāditya, the Chālukya king, and Konguni Aṣasa, the Ganga king, as engaged in a fight with the Pallavas (Kāduvetti). This stone record comes from Jangamaiahalli in Pāvagada Taluk. Another stone record found at Bechnak Dēvalāpura in Kolar Taluk belongs to the reign of the Vijayanagar king Sadāsiva and records some grant made for the temple of Mārkandēśvara by Sitāpaka Maluka Vodeyar (Malik Sitab Khan?), agent of Dilāvaikhān, who was apparently a Mussalman. The record is dated Śaka 1479.

Another stone record found at Bēlūr records the gift of some lands to the guru Surēndratīrtha-śīpāda of Bēlūr for the worship of the God Rāma and the maintenance of his matt by Gundappadannāyaka under the direction of Teppada Nāganna Vodeyar, subordinate of Harihara II. It belongs to the year Bahudhānya which probably corresponds to 1398 A.D. A monk named Surēndratīrtha of the Mādhva sect is mentioned in the succession list of Śrī Rāghavēndrasvāmī Matt at Nañjangud as the guru of Vijayēndra-tīrtha and a contemporary of Vyāsātīrtha who flourished in the reign of Krishnarāya (1509–1529). Apparently this Surēndratīrtha belonged to a different lineage.

A few coins were acquired for the office Museum from Gwalior, Lucknow, the Bombay Branch of the Royal Asiatic Society, etc. The electro-type casts of coins prepared for exhibition at the Bangalore Museum were arranged and forwarded to the Curator of the Museum. Specimens of coins and coin impressions received for examination from some private persons were duly examined and returned after identification. A gold coin received from the Amildar of Chennagiri was also examined and returned. Some treasure trove coins discovered near Mulbāgal and preserved at the Kōlār District Treasury were scrutinised. The coins of the Śāta-vāhana period discovered at the Chandiavalli excavations were further studied and classified. A note on the East Chālukya coins in the possession of the Department has been prepared for publication in the detailed Annual Report for the year.

A manuscript entitled “Kodagima-Kaṭiyat” was obtained from the Records section of the General and Revenue Secretariat for examination. It is about 15' long and consists of one long sheet of paper written on both the sides in Kannada. At the end it bears in English the signature of Vīrarājendra, the Raja of Coorg. It gives information about some battles fought during the fourth Mysore War (1798–99). A review of the manuscript is published in Part V of the Report.

About 54 books were acquired for the Library and one set of five copper plates and six coins for the office Museum.

Library and museum

The annual reports of the department for 1938 and 1939 were published and that for 1940 was printed. In connection with the rapid

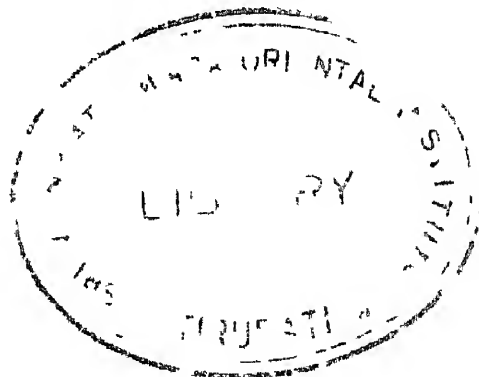
Publications

publication of the Supplementary volumes of the Epigraphia Carnatica, a special staff has been sanctioned. It is hoped to bring out these volumes early. A Guide to Belgāmi has been prepared for publication. Kannada versions for the Guide books to Talkād, Bēlūr, Halēbīd and Seringapatam have also been prepared for publication.

The receipts and expenditure of the Department under budget heads amounted to Rs. 14,749-1-9 and Rs. 14,749-1-9 respectively. A sum of Rs. 530-12-9 was realised by the sale of departmental publications and photographs.

Finances

The success of the work of the Department was rendered possible by the sincere co-operation of the members of the office staff.



PART II—CONSERVATION OF ANCIENT MONUMENTS.

Conservation Note of the Director of Archæological Researches on the Monuments inspected during 1940-41.

KOLAR DISTRICT.

BHŌGANANDĪŚVARA TEMPLE, NANDI—(I CLASS)

It is necessary to preserve the Bhōganandīśvara temple, as far as possible, in its original form. No improvement should be given effect to which would affect the plan of the temple or is likely to mar the appearance of the ancient monument. Thus it is undesirable to allow any room to be put up anew in the kaisāle. If, as seems likely, the open space in between the yāgasāle and the north-eastern kaisāle has to be enclosed so as to prevent the pilgrims from fouling the place, the introduction of ornamental cement concrete railings suitably coloured so as to match the neighbouring stones may be considered.

As regards the raising of the central ceiling of the yāgasāle with a view to let out smoke, the removal of the brick and mortar work in the east and west sides of the ceiling may be suggested. It is not desirable to raise the roof itself by anything more than a few inches. A raised roof, particularly in front of the temple, would affect the view of the main temple.

The temple servants have been put to a lot of inconvenience owing to want of light in the pākaśāla. It is out of the question to provide windows in the side walls. Perhaps the introduction of some more electric lights, particularly where the cooking is done, would make matters better.

The whitewash and wax covering the sculptures, walls and pillars in the temple should be scraped off slowly and carefully. All further whitewashing should be strictly forbidden.

The pond to the south-east of the temple is a source of danger and nuisance in the premises. It may be kept under lock and key.

It is a pity that the Vaisya chaultry has been allowed to be constructed immediately to the north-east of the vimānas. The height of the building hides the graceful front view of the temple. As far back as 1934-35 the Director of Archæology disapproved of the construction of the building at the place where it stands at present and it is learnt that the Second Member was pleased to express his dislike of the existence of the building there when he had been to the place for inspection. At considerable cost the building has been constructed and a private party has been allowed to acquire proprietary rights in land belonging to a Protected Monument.

under the administration of the Government. It is now a problem how it could be made less prominent than the temple. Moreover the pilgrims that stay there during the jātra foul the entire premises. Recently a latrine too has been permitted to be constructed in the premises in spite of protest. It is desirable that all the non-government buildings should be removed, in due course the old mantapas belonging to the temple may once again be opened out.

The temple is a First Class Ancient Monument deserving of preservation in a worthy manner.

Gudibande

RĀMĒŚVARA TEMPLE ON THE HILL

This temple is a muzrai institution which once enjoyed several inam lands. These lands have been reported to have been taken over by Government and an Archak is said to have been appointed on Rs. 12 per month. His salary is now reported to have been reduced to Rs. 6 on the ground that the yield of the lands is very little. As the Archak has to supplement his income by other means, the temple is in a neglected condition. Though from the architectural point of view the temple is not a very important institution, still as a monument of the early Pāllegārs who ruled at the place it deserves some attention. It is in need of repairs particularly regarding its roof which has become generally leaky. Rain water wets the whole area and sometimes even stagnates here and there. This stagnation has resulted in rendering the walls out of plumb in several places so that if immediate steps are not undertaken to repair the roof and set right the out of plumb slabs of the walls, the whole structure may come down very soon. It is also necessary to induce the Archak to look after the building better.

THE VENKATARAMANA TEMPLE IN THE VILLAGE

This is also a monument built by one of the early Pāllegārs of the place. It happens to be an important institution in the locality deserving to be preserved intact. The roof is generally leaky so that rain water drips down in several places, wetting the wall slabs and the flooring of the temple. The vegetation growing here and there on the temple may also be removed. In other respects the temple is intact.

Devaragudipalli (near Bagepalli)

VENKATARAMANASVĀMI TEMPLE

The temple is a muzrai institution very popular in the locality and maintained intact. But in some places in the navaranga the flooring is uneven. It may be set right when funds permit. On the left pilaster of the outer vestibule is a figure of Yoga-Narasimha for whom a brick and mortar niche has been built in recent times.

The niche may be removed. For the vāhanas which are kept in the navaranga a separate room may be given in the prākāra. The whitewashing on the walls and, other parts of the temple has covered the inscriptions and sculptures. It may be carefully and slowly scraped off without damage to the stone.

Betamangala

THE VIJAYĒNDRA TEMPLE

There is no doubt that the *sanctum sanctorum* of the temple was constructed some time during the 10th Century A D, though it is possible that the present main image was consecrated even as late as the 16th or 17th Century A D. But even this image is extraordinarily good and deserves to be preserved along with the temple. The temple is a minor muzrai institution and may be put into Class III of the Protected List for purposes of conservation. The mukhamantapa and the pātālānkana are in a bad state so far as their roofing and their outer size-stone walls are concerned. It may be considered whether the removal of these outer walls would be advantageous for the better upkeep of the temple. They do not happen to form part of the original structure. The surroundings of the temple need to be cleared of all vegetation including the cocoanut tree on the south-east. The priest's quarters in the north-western corner of the area may be removed. A door made up of iron railings might be given to the mantapa. The roof is in need of general repairs. It is reported that an estimate for Rs 500 has been prepared and sent up for sanction. An estimate for the other items suggested above may also be prepared.

Madivala

SVAYAMBHUVĒSVARA TEMPLE

This temple is a large Dravidian structure older than the Sōmēsvara temple at Kurudumale and as ornate. The main structure is almost intact though its roof is leaky in some places. The leaky portions may be repaired. But the prākāra and the porches particularly require immediate attention inasmuch as many of the wall slabs have fallen and are falling, being out of plumb in several places. The temple may be placed in Class III of the list of Ancient Monuments and the initial repairs may be got done. The surroundings require to be cleared of all vegetation and the view of the temple needs to be improved. The vegetation growing on the outer walls and tower of the main structure should be removed at once. The archak of the temple has built a brick granary in the north-east corner of the navaranga for storing his paddy. This may be removed and he may be strictly forbidden from using the temple and its premises as his dwelling place. There is a stone jagali or platform against the inner north wall of the navaranga. This appears to be old, but it may be removed, if necessary.

To the east of the mahādvāra of the Pārvatī temple is a cell in the prākāra of the main temple which is used as a house-stable by the priest and as a kalyānamantapa by the villagers on occasions to celebrate marriages. The roof of this cell is in immediate danger of collapsing. It may be repaired.

The area comprising the main temple, its prākāra and mahādvāra, the Pārvatī and other temples as also the pillar, etc., in front of the main mahādvāra has been enclosed by a large outer prākāra which is now in ruins. In the north-east corner of this area is a pond with stone steps and good water. The steps need repairs and the pond may be railed off for protection.

Ramasagara (near Betamangala)

VENKATARAMANA TEMPLE

Though this temple is architecturally unimportant, it seems that if the villagers are encouraged, the institution could be put into some order and worship allowed to continue. Otherwise the structure which is now very much dilapidated may come down before long. The outer wall slabs have gone out of plumb in several places and have collapsed in some. The roof has become generally leaky and the flooring is in a bad state. The temple is a muzrai institution.

Kolar Gold Fields.

CROMLECHS

About 3 miles to the east of K & F on the pipe line, and about half a mile to the north of the village of Hungunda, north of K & F are wide areas comprising several acres of land in which are found cromlechs belonging to the prehistoric age. It is learnt that some of the cromlechs have been rifled owing to the fact that the villagers are ignorant of their historical importance. The antiquities found in them are reported to have been destroyed. Instructions may therefore be issued to the local Revenue officials to see that the cromlechs are not opened in future by the ignorant villagers. The stones forming the rings on the surface may not be broken to pieces for domestic and other purposes.

Hungunda

CHAUDĒSVARI TEMPLE

Among the temples in the village of Hungunda there are two which are important from the archæological point of view. One of them is the Rāmēsvara temple on the hill to the south of the village. It is a Chōla monument and is quite intact. The other is the Chaudēsvari temple which is situated at some distance to the east of the village. The structure is dilapidated and architecturally unimportant. But the

images of the Seven Mothers inside the garbhagriha are old sculptures of about the Chōla period. They need protection and for their sake some repairs are necessary for the temple, particularly concerning its roof

Vakkaleri

MĀRKANDĒSVARA TEMPLE ON THE MĀRKANDĒŚVARA BETTA

This institution has not been noticed up to now in any of the Annual Reports of this department. It is a large structure built in the Dravidian style and going back to about the 14th Century A.D. and greatly extended during the succeeding periods under the Vijayanagar and Sugatūr rulers. The temple is sufficiently intact and with very little expenditure could be put into a decent form. For purposes of protection it may be included in Class III of the list of Ancient Monuments. The roof of the mukhamantapa is stated to be leaky in some places. The leaky portions may be cement-pointed. Some of the pillars in the verandah seem to be slanting. They may be examined. The outer prākara walls are out of plumb in several places owing to the growth of vegetation on them. The slabs must be made quite free from the growth of trees between them. Whatever roots there might be should all be cut down and the joints cement-pointed. The roof of the kaisāle needs immediate attention. The well in front of the temple may be railed off for the sake of the safety of the pilgrims. Just inside the mahādvara is a pool containing about 6' of water. If possible it may be filled up after draining out the water. The flooring of the courtyard in front of the temple may be made even and paved with stones. Since the temple is situated on the summit of a hill and commands a good prospect all round and since electricity is available at Vakkalēri, the question of installing electric lights in the institution may be considered. An approach road from Vakkalēri to the temple may also be made, if possible.

Sivarapatna

SŌMĒŚVARA TEMPLE

The Sōmēśvara temple appears to date from about the Chōla period, though it is even possible that the linga inside the main cell may hail from the Ganga times as can be surmised from the inscription of Srīpurusha Ganga standing to the north-east of the temple (c. 753 A.D.). The temple has become dilapidated, but the villagers want to get the temple rebuilt in a better place in the village and install in it the main linga. They may be encouraged to contribute liberally towards the renovation of the old temple itself.

VARADARAJA TEMPLE

This structure is also dilapidated and its mukhamantapa which contains some good pillars is in a woeful state. The villagers may be encouraged to get this

temple also renovated. The old inscriptions on the basement cornice of the temple should not be injured or hidden from view during the course of renovation. The garbhagriha is empty. But since the village has several sculptors of repute, it may be possible to encourage the villagers to get a new image of Varadarāja prepared and installed in the temple.

Bellur (near Kolar)

KANVEŚVARA TEMPLE

The Kanvēśvara temple at Bellūr is about 700 years old and abounds in inscriptions. Its situation very near the high road makes it desirable that certain initial repairs to the monument should be effected and its appearance improved. The outer walls have gone out of plumb in some places. They may be set right using only the old materials, the joints of the slabs being properly cement-pointed. The roof requires to be cleared immediately of the vegetation growing on it and cement-pointed particularly in places where rain water drips through it. The surroundings may generally be made neat and tidy. The outer walls of the Pārvatī shrine may be plastered over including the tower of the main cell, its roof being cleared of the vegetation growing on it. An approach from the road may be made and a low compound wall may be constructed enclosing the whole temple area, if possible.

RĀMANĀTHA TEMPLE

The leaky portions of the roof require proper cement-pointing. The outer walls have collapsed in several places and have been rebuilt in recent times higgledy-piggledy here and there. The collapsed portions may be properly rebuilt. The precincts may be cleared of all vegetation and a compound wall may be constructed. The southern doorway of the navaranga may once again be opened to let in more light. The brick platform on the north side of the interior of the navaranga may be removed and the flooring improved.

Hoskote

VARADARĀJA TEMPLE

The Varadarāja temple at Hoskōte is a minor muzrai institution requiring immediate repairs particularly in respect of the northern outer wall of the sukhānāsī. This wall is out of plumb and in danger of falling. The roof is also leaky in several places. The flooring is in a very bad condition. The mukhamantapa needs some kind of protection from the cattle which are making it their shelter. Reinforced concrete screens of suitable design may be inserted to a height of 3' if funds permit.

SHIMOGA DISTRICT.

Anandapura

THE POND OF THE MAHANTI MATHA

This pond is situated in a very attractive spot about 2 miles to the north-east of Anandapura. It is very large and well-built with steps of laterite blocks. It appears to be a monument of the Keladi dynasty and deserves, on account of its beautiful surroundings, to be conserved. The cost of renovation, too, would not be high since it is almost intact. A few minor measures may enhance its economic value also since it is provided with a sluice through which water is said to have been once irrigating the lands of Mallandūr. The rank vegetation growing here and there in the area may be cleared. The large tree growing in the south-western corner of the pond should immediately be cut down.

Hosagunda

ĪŚVARA TEMPLE

The Īśvara temple at Hosagunda is built in the Nāḍkalsi style by the Sāntaras and has a graceful appearance. It has become very much dilapidated owing to the fact that the village is far removed from it and that the villagers are generally loth to come to the jungle-clad surroundings of the temple. If the jungle could be cleared, they would perhaps have no objection to revive worship in the temple. The large tree that is growing right against the south wall of the temple must immediately be brought down. The wall slabs have been dislodged by the roots of trees and other vegetation. The roof and the flooring require general repairs.

Gauja

GAUTAMĒŚVARA TEMPLE

The Gautamēśvara temple at Gauja appears to date from about the Rāshtrakūta period and deserves to be preserved in its original form as far as possible. As it is, it consists of the garbhagriha only with no protection above. It is learnt that an estimate has been prepared to re-build the temple, dismantling its apsidal cell. The apsidal plan is peculiar and should not be interfered with. The construction of a mukhamantapa may be permitted as also a roof for the temple.

Belgami.

KĒDĀRĒŚVARA TEMPLE—II CLASS

At the time of inspection the temple premises were in a very unsatisfactory state. People had converted the institution into a dharmasāla, using indiscriminately the

premises for cooking purposes Travellers had carved their names here and there on the polished pillars of the mukhamantapa Some of the names have been carved very recently The surroundings were in a very dirty condition The temple is a second class monument and the following measures of conservation appear to be absolutely necessary —

- 1 A compound wall and a gate securely lockable may be provided
- 2 The ugly mud walls of the Nandi shrine must be removed
- 3 It is said that the ceiling of the Prabhudēva temple is very leaky This may be looked into
- 4 The dilapidated structure to the south of the temple area may be examined with a view to making it useful as a kitchen and store.
- 5 The thick chunam coating in the inside of the temple may be carefully and slowly scraped off The outer walls and the towers may be cleared of their mortar coating and the slab joints may be pointed with cement suitably coloured so as to match with the slabs
- 6 The mahādvāra has become much ruined owing to neglect Some of the pillars are out of plumb They may be set right and a gate provided. Its tiled roof may be replaced by a better one, preferably of stone, if the weight will not be too much
- 7 The roof of the main temple is said to be leaky in some places The leaky portions may be cement-pointed
- 8 In the south-east corner of the temple area a person is said to have been buried about 15 years ago Instructions may be given to his relatives to exhume the body and bury it elsewhere.
- 9 The Aichak of the temple may be given strict instructions not to allow the people to foul the place and use the premises as a musafirkhana A board declaring the monument to be a protected one may be put up prominently in front of the temple

THE BHĒRUNDĒŚVARA PILLAR.

During the course of constructing the size stone platform for the new Bherunda image, the inscription on the east base of the pillar has been entirely covered up It is necessary that the inscription should be made visible

Transverse cracks have sprung up both at the bottom of the pillar and at the top It is difficult to think that the weight at the top will not force it to come down. The newly given steel hoops and the steel supports may not be enough to save the pillar from falling down Minute examination by the P W D seems to be necessary.

The smaller inscription that stands a little distance to the south-west of the pillar may be carefully removed from there and set up near the platform of the Bhērunda pillar.

TRIPURĀNTAKA TEMPLE

1 The basement of the temple to the south of the mukhamantapa has recently been repaired and its platform is paved with cement. The smooth surface of the pavement requires to be made rough and coloured to match the stone.

2 The flooring of the mukhamantapa and navaranga may be made even.

3 The slabs of the walls have been pointed with cement but the colour of the cement does not match the colour of the slabs. The cement may therefore be scraped off carefully and the joints again pointed with cement coloured to match the neighbouring slabs.

4 The walls may be cleaned of all dust and patination and restored to their original colour.

5 The two pillars on the jagati of the eastern porch of the mukhamantapa seem to be out of plumb and leaning to one side. They may be examined and the porch strengthened so that it may act as a buttress to the pillars.

6 The southern beam of the above porch is cracked. It may be examined and, if necessary, replaced by another. If any roof is proposed to be constructed for the porch, care should be taken that it will not add undue weight to the structure.

7 The basement all round the temple may be made even and paved with cement as has been done on the south side of the mukhamantapa. The dentil mouldings, however, should be left visible.

8 The outer walls of the temple seem to be out of plumb in many places, particularly to the north of the Vishnu shrine where a vertical crack has sprung up in the wall. The walls may be examined and, if necessary, re-built where they are out of plumb. While re-building them original materials should be used as far as possible. No size stones should be used.

9 Several of the images inside the temple have been restored in an ugly way. The cement restoration of their broken parts may be removed very carefully.

10 The *bilva* trees to the east of the temple, the tamarind trees to the south and the tree to the west should all be cut down and the premises made clean.

11 The two houses to the south of the temple as also one or two houses to the west may be acquired and dismantled so that there may be a large open yard in front of the temple to the south and more open space to the west. In the front yard may be preserved the several images lying in a neglected condition in various parts of the village.

12 A compound wall may be put up all round the temple including the open area mentioned above.

13 If possible, the thick brick roof of the temple may be examined with a view to reduce its weight.

14 Some of the navaranga ceiling slabs have sprung lengthwise cracks They may be examined

15 The total cost of attending to all the items mentioned above may come up to Rs 10,000 It may be spread over two or three years, the repairs of the temple proper being taken up in the first instance.

SŌMĒŚVARA TEMPLE

The Sōmēśvara temple is generally intact But some minor repairs are necessary to improve its appearance The area consisting of the temple and the fields around may be enclosed with a railing all round A door may be provided for the navaranga doorway The trees and plants growing by the side of the walls and between the wall slabs may be removed and the joints cement-pointed with cement coloured to match the stones No private buildings may be permitted to be constructed near the temple The yard in front of the temple may be levelled up and converted into a playground for the children of the school The steps leading up to the temple may be improved and the jagali set right The flooring of the navaranga requires to be made even One of the sukhānāsī ceiling slabs is cracked It may be examined

KALIKADĒVĪ TEMPLE.

The slabs of the outer walls are out of plumb and require re-setting in several places, the joints being properly cement-pointed

NĪLAKANTHĒŚVARA TEMPLE

The outer walls and basement of the temple are out of plumb in many places and are overgrown with rank vegetation They may be set right

ONAKEHONDADA-BASAVANNA TEMPLE

The structure has become very much dilapidated, the outer walls and the tower having collapsed beyond all possibility of being renovated without very heavy cost. The images in the vicinity may be removed to the compound of the Tripurāntaka temple

IMAGES LYING IN VARIOUS PARTS OF THE VILLAGE

All these may be removed to the compound of the Tripurāntaka temple and preserved In a backyard called Kammāra-hittalu, there are two beautiful images of a Yakshi and a male attendant which require to be immediately removed to a place of protection In the *kana* or *hittalu* belonging to Guupāda Gauda, there are lying neglected some good images of a Nāga couple intertwinning They may also be preserved in the compound of the Tripurāntaka temple

Talagunda

VIRABHADRA TEMPLE

An image of Virabhadra which appears to have been originally worshipped in the temple is now lying buried in the open verandah behind the temple. It is a good piece which is worthy of being preserved in the mantapa of the temple.

PRANAVĒSVARA TEMPLE

The temple has been renovated and a low compound wall has been put up. All the stray images in the neighbourhood may be collected and preserved in the compound. The temple enclosure may be kept clean and made tidy, the lantana and other trees growing up here and there being cleared. The level of the open yard in front of the temple is higher than that of the flooring of the temple. Rain water may thus enter the temple unless prevented by suitable drainage in front of the doorway. The famous Kadamba inscription pillar seems to be slanting a little to the south-east. It may be examined and the pillar set right if necessary.

Bandalike.

BASTI

The basti is a good example of the fully developed Chālukyan style and is well worthy of preservation as an Ancient Monument under Class III. The premises may be cleared of all vegetation and the fallen slabs of the walls and ceilings restored to their original places. The joints of the slabs may be cement-pointed. The roof requires to be made water-proof and the flooring to be made even and cement-pointed.

SŌMĒŚVARA TEMPLE

This is an ornate structure containing some very beautiful screens and doorways of the twelfth century. It is completely a Chālukyan structure worthy of preservation under Class III of the Ancient Monuments. The outer walls have become out of plumb in several places and the beams and ceiling slabs have become dislodged here and there. The roof and the flooring require general repairs. The thick vegetation growing on the temple and in the vicinity must be cut down and the temple surroundings made neat and tidy.

TRIMŪRTI TEMPLE

This temple is a triple-celled structure of the Chālukyan period and deserves to be preserved as a monument of Class III. The surroundings may be cleared of the jungle and the teak trees planted in front may be cut down. The towers and roof as also the flooring of the temple require general repairs. The slabs of the walls have to be re-set in some places, the joints being properly cement-pointed. The ground around the temple may be levelled up and made neat.

Chikkamagadi

KALLĒSVARA TEMPLE

Many of the ceiling slabs have come down as also some of the slabs belonging to the outer walls. They require to be re-set and the temple surroundings cleared of all rubbish. Cooking inside the temple premises may be forbidden.

JAIN BASTI

The basti is generally intact and it will not cost much to effect some minor repairs. The vegetation on the roof and in the neighbourhood may be cleared and the plants growing on the monument may be cut down. The roof requires general repairs. The premises should be levelled up. If possible, a compound wall may be constructed. The temple may be included in Class III of the protected list.

Malavalli

PILLAR INSCRIPTION

The platform that has recently been constructed at the base of the pillar requires to be lowered down by about a foot and a half since it has hidden from view about 13 letters in each line of the inscription. The base of the pillar is lying in the drain to the south-east of the Kallēśvara temple. If possible it is desirable, to get it joined to the pillar and secured by iron hoops, care being taken not to damage the inscription.

Kubatur

KAITABHĒŚVARA TEMPLE—II CLASS

The temple is a fine monument of the Chālukyan style hailing from about the 11th century A.D. It is an ancient monument of the second class and deserves to be carefully preserved. The following points of conservation may be suggested —

1. It may be provided with an ancient monument board.
2. It may be provided with a compound wall inclusive of the smaller temples and running at a distance of about 30 yards on the west. Against the west wall may be built a line of brick buildings consisting of the priest's quarters, the pākaśālā, a store room and an extra room, the priest being forbidden from using the Pārvatī shrine as his dwelling place thereafter. Since the temple is in a jungle and a person is needed for its protection, it is necessary that the priest should live in an out-house. The temple has been previously attacked by robbers.
3. The mud walls in the western part of the building and on its south-east may be completely removed, opening to view the garbhagriha doorway.

4 The floor of the mantapa which is paved only in the central aisle may be provided with concrete flooring, the stone slabs being pointed with coloured cement

5 The original bull was broken and removed some years ago. A new one may be provided. If possible, the unbroken fine bull in the ruined Pañchalingēsvara temple at Belgāmī which belongs to the same school and period may be brought over and installed in the square of the mantapa just to the east of the central ceiling

6 The whitewash and soot on the ceilings and pillars may be carefully removed without damage to the carvings or the polish

7 The tower may be cleared of all plants, the old mortar work scraped off and the joints of the stones pointed with cement coloured to match the stones

8 The dilapidated and ugly-looking vacant modern structure to the south-east of the temple may be dismantled and the ground levelled up

9 The compound should be levelled and properly furnished with drainage to lead off water

10 The wood work inside the garbhagriha may be completely removed. The temple may be provided with movable lampstands and a thin steel rod for suspending the water vessel over the linga

It is learnt that the temple has about Rs 1,500 as reserve fund

PĀRŚVANATHA BASTI

The basti is a structure of the Chālukyan times having some well carved images. For the sake of these images the following points of conservation are suggested.—

1 The ceiling slabs which have gone out of plumb here and there may be set right and the roof generally repaired and made waterproof

2 A lockable wooden door may be provided in the place of the existing one which has become useless

3 The flooring may be generally repaired

4 A Jain Archak may be appointed to look after the monument

5. The basti may be included in Class III for purposes of protection

6 It is learnt that the institution used to enjoy several inam lands. Worship may be restored, if possible

7 The images in the compound deserve to be better preserved

RĀMĒŚVARA TEMPLE

The Rāmēsvara temple is almost intact. Only the surroundings require to be made neat and tidy. The institution may be placed in Class III for purposes of conservation, since it happens to be a genuine monument of the Rāshtrakūṭa period.

Bharangi**BASTI**

The structure is almost intact. It may be considered if it is possible to encourage some Jain priest to offer worship in the basti.

KALLĒŚVARA TEMPLE

The temple is very much dilapidated, its outer walls having collapsed in several places. The villagers may be encouraged to renovate it.

BANAŚANKARĪ TEMPLE

Three of the images in this temple, *viz*, Nos 1, 3 and 4 from the left of the row, are worthy of being preserved in a museum, or looked after carefully in case there should be any difficulty in removing them to a museum. For the time being the temple may be generally repaired and a local person, preferably the Patel or the Shanbhog, instructed to look after them well. The surroundings may be cleared of all vegetation. The roof of the temple requires to be made waterproof.

Kuppagadde**ĪŚVARA TEMPLE**

1 The temple is sufficiently intact having been repaired about five years ago. But there has been put up an ugly zinc sheet roofing above the mukhamantapa. It must be removed and the original roof repaired to prevent rain water from soaking through the ceilings.

2 Several of the ceiling slabs are cracked and require to be examined and cement-pointed.

3 Cooking inside the open mantapa should strictly be forbidden. An ancient monument board may be supplied and set up.

4 The plants growing on the walls, etc., of the temple should be cleared. The priest may be asked to look after such work occasionally.

5 The surroundings have a thick growth of lantana and some trees. These may be cut down and the place made neat and tidy.

Udri.**DILAPIDATED ĪŚVARA TEMPLE**

This temple stands to the north-east of the village and is so much ruined that it is impossible to renovate it. Even the single cell that is standing now is about to collapse. But its architectural members consisting of pillars, pilasters, doorways, etc., may be removed to a safe place since they show good workmanship.

JAIN BASTI.

This stands to the west of the village. It is almost intact and is in need of certain minor measures of conservation. Some of the ceilings have sprung cracks, particularly the central ceiling and the one to its north. These may be examined and set right. The roof may be repaired and made water-proof. The front part of the temple and the surroundings may be cleared of all vegetation. The plants growing on the walls and tower may be cut down and the slab joints cement-pointed. The inscription stone lying to the south-east of the temple may be set up properly so that its letters may not get damaged. The front wall of the temple may be repaired.

ŚIVA TEMPLE.

This temple is situated about a hundred yards to the east of the basti mentioned above. It requires a concrete roof and the slabs of the walls need to be cement-pointed at the joints. The surroundings should be made neat and tidy.

LAKSHMINARAYANA TEMPLE

This temple stands about a hundred yards to the south-east of the Śiva temple. As it is, it consists of a single cell which has recently been repaired and provided with a doorway. Worship may be restored in the temple.

REPAIRS AND MAINTENANCE OF MONUMENTS

[Based on the Reports of the Sub-Division Officers]

The annual reports in respect of the repairs and maintenance of ancient monuments have been received only from the Mysore, Chitaldrug, Kolar, Hassan, Kadur and Shimoga Districts. The Sub-Division Officers of the other districts have not so far forwarded their inspection reports.

CHITALDRUG DISTRICT.

CHITALDRUG SUB-DIVISION

The Rock-cut temple at Rāmadurga and the Edicts of Aśoka in Siddāpur, Molakālmuru Taluk, are both reported to be in good condition.

DAVANGERE SUB-DIVISION

The ancient monuments in this sub-division are as under —

1. Hariharēśvara temple, Harihar—I class.
2. Basti, Heggere—II class.

- 3 Īśvara temple, Ānekonda—II class
4. Īśvara temple, Nanditāvare—III class.
- 5 Do Nandigudi—III class

These five monuments in the Dāvangere Sub-Division are reported to be in good condition

SHIMOGA DISTRICT

The Deputy Commissioner, Shimoga District, has forwarded the following report on the working and preservation of the Ancient Monuments in the Shimoga District during the year 1940-41 —

The appended statement gives the names of ancient monuments in this District and the particulars regarding their inspection by the several officers during the year under report

There has been an addition to the list of ancient monuments—Shaji's tomb at Hodigere has been declared a protected monument under section 3 (1) of the Ancient Monuments Preservation Act, *vide* Government Notification No E 209—Univ 216-39-66, dated 16th July 1940. In response to this notification, inviting objections, if any, Kadamma, mother and guardian of the minor khatedar of the land on which this tomb lies has submitted an objection petition claiming ownership of the land so far for the purpose of preserving the monument in question and praying that the amount spent on the land may be paid to her together with the value of the land before declaring the tomb an ancient monument. A report was therefore submitted to Government. Final orders of Government under section 3 (3) of the Act regarding the confirmation or withdrawal of the notification have not so far been received. Sanction has since been accorded to the proposal to acquire 1/2 an acre of land for the purpose in G. O. No E 535-37—Univ. 16-39-87, dated 14th August 1941, the cost of acquisition having been ordered to be met out of the University funds as a special case.

Condition —All the institutions are reported to be in a fairly good condition. The question of effecting repairs to some of the institutions is under correspondence. It is reported that estimates for certain repairs to the Bastis at Narasāpur and to the Śrī Trimūrti Nārāyana Temple at Banda-lake in Shikārpur Taluk have been called for from the Assistant Engineer, Shikārpur. The roof of the Śrī Mallikājunasvāmi temple at Kalasi in Sāgar Taluk is reported to be leaky and the Assistant Engineer, Sāgar, has been requested to prepare an estimate. Jungle clearance in the palace site

outside the fort at Nagara is stated to be under correspondence with the Public Works Department. The question of effecting repairs to the Śrī Kaitabhesvara Temple at Kubatūr and of constructing a compound wall is engaging attention.

Repairs—During the year under report, repairs are reported to have been effected by the Public Works Department to the following institutions

- 1 Sivappa Naik's Fort at Nagar—Clearance of jungle at a cost of Rs 25
- 2 Devaganga ponds at Basavana Byana, Hosanagar Taluk—Resetting the fallen slabs at a cost of Rs 46
- 3 Bastis and Inscriptions at Humcha—Urgent repairs at a cost of about Rs 50

Establishment.—The following institutions continued to entertain the establishment noted against them —

- | | | |
|---|--|---|
| 1 | Sri Kudli Ramesvaradevaru temple | One servant on Rs 2 per mensem |
| 2 | Sri Bhadravati Lakshminarasimha Devaru | One servant on Rs 4 per mensem |
| 3 | Santebennu Honda and Musafirhana | One care taker paid out of District Board Funds |
| 4 | Sri Belagavi Kedareswara and 2 other temples | One care-taker on Rs 4 per mensem paid out of Nehami allowances |
| 5 | Kubatur Kaitabhesvara Temple | Care taker |
| 6 | Nagar Devaganga Pond | Care taker on Rs 7 per mensem paid out of State Funds |
| 7 | Melige Ananthanatha Basti | One care-taker on Rs 2 per mensem |

General—The Muzrai Commissioner paid a visit to the Sri Rāmēsvara Temple at Keladi during the year under report in company with the Deputy Commissioner

**Statement showing the several Ancient Monuments in the Shimoga District
inspected during the year 1940-41**

SHIMOGA DISTRICT

Sl No	Taluk	Place	Name of Monument	Inspected by
1	Shimoga	Kudli	Sri Rameswariadevaru temple	Sub-Division Officer and Amildar
2	"	Bhadiavati	Lakshminarasimhadevaru temple	Do
3	Chennagiri	Chennagiri	Fort	Amildar
4	"	Santebennur	District Board Musafir-khana and Honda	Sub-Division Officer and Amildar
5	"	Hodigere	Shaji's tomb	Deputy Commissioner (<i>vide</i> note below)
6	Honnali	Honnali	Fort	Amildar
7	Shikarpur	Belagami	Sri Kedareswariadevaru temple	Do
8	"	"	Sri Tripurantakeswariadevaru temple	Do
9	"	"	Sri Bherundeswara Pillai	Do
10	"	Bandahke	Sri Timmudu Narayana temple	Do
11	"	"	Annekallu temple	Do
12	"	Narasapur	Bastis	Do
13	"	Talagunda	Sri Pranaveswara temple	Do
14	"	"	Inscribed pillar in front of the temple	Do
15	"	Malavalli	Inscribed pillar	Do
16	Sorab	Kubatu	Sri Kantabheswara temple and inscriptions	Deputy Commissioner, Sub-Division Officer and Amildar
17	"	Udri	Temples and inscriptions	Do
18	Sagai	Keladi	Sri Rameswara temple	Sub-Division Officer and Amildar, also visited by Revenue Commissioner in company with Deputy Commissioner
19	"	Ikkei	Sri Aghoieswara temple	Do
20	"	Kalsi	Sri Mallikarjunadevaru temple	Do
21	Nagar	Nagai	Sivappa Naik's Fort	Amildar
22	"	"	Palace site outside Fort	Do
23	"	Basavana Byana	Devaganga pond	Do
24	"	Humcha	Bastis and inscriptions	Do
25	Tirthahalli	Kavaleduga	Fort	Sub-Division Officer, and Amildar
26	"	Melige	Fort	Do

NOTE.—Re item No 5—Shaji's Tomb at Hodigere.—Notification under section 3 (1) of the Ancient Monument Preservation Act of 1925 has been published in the Gazette with No E 209—Univ 216 39 66, dated 16-7-40 But no order under section 3 (3) of the Act re confirmation or withdrawal of the Notification has been received as yet

HASSAN DISTRICT.

The following is the consolidated list showing the particulars of the ancient monuments inspected by the Sub-Division Officers in the district during the year —

SAKLESPUR SUB-DIVISION.

- 1 Mañjarabād Fort
- 2 Śrī Hoysalēśvarasvāmī Temple, Halebīd
- 3 Kēdāīēśvarasvāmī Temple, „
- 4 Vīrabhadrasvāmī Temple, „
5. Pārśvanāthasvāmī Temple, „
- 6 Ādinātha Bastī, „
- 7 Sāntināthasvāmī Bastī, „
- 8 Inscriptions „
- 9 Śrī Chennakēśavasvāmī Temple, Belūr

HASSAN SUB-DIVISION

- 1 Prasanna Chennakēśavasvāmī Temple, Ambuga
- 2 Viṣṇu Statue at Kondajji
- 3 Nāgēśvara and Chennakēśavasvāmī Temples, Mosale
- 4 Īsvara Temple, Aisīkere.
- 5 Kēśava Temple, Hārnahallī
- 6 Grose's Tomb, Arsīkere
- 7 Sōmēśvara Temple, Hārnahallī
- 8 Narasimhasvāmī Temple, Jāvagal
- 9 Chennakēśava Temple, Hullekere
- 10 Kēśava Temple, Honnāvara
- 11 Gomatēśvarasvāmī, Śravanabelgola
- 12 Akkana Bastī, „
- 13 Inscriptions, „
- 14 Chāmundaiāya, Bastī, „
- 15 Chandīagupta Bastī, „
- 16 Pārśvanātha Bastī „
- 17 Lakshmīnārasimhasvāmī Temple, Nuggihallī
- 18 Sadāśivasvāmī Temple, „
- 19 Lakshmīnārāyana Temple, Anati
- 20 Narasimhasvāmī Temple, Holenarasipuri

KADUR DISTRICT.

CHICKMAGALUR SUB-DIVISION

- 1 Yūpastambha at Hiremagalūr—Class II, in good condition
- 2 Vīranāiāyana Temple, Belavādi—Class I, under the management of the Śringeri Jahgīr, the Deputy Commissioner states that it is a fine old structure badly neglected. The surroundings and the roof are overgrown with rank vegetation. The latter is said to be leaking badly. The chairman of the Panchayet is said to have promised to have the roof and the compound cleared of vegetation.
- 3 Mārkaṇḍēśvara Temple, Khāṇḍya—Class III, not in good condition. Some repairs are said to have been effected by the P.W.D.
- 4 Siddēśvara Temple, Marle—Class II, in good condition
- 5 Chennakēśava Temple, Marle—Class II, in good condition. Some repairs are being done.
- 6 Kalasēśvara Temple, Kalasa—In good condition. Annual repairs are being done from the temple funds.

TARIKERE SUB-DIVISION

The undermentioned institutions are said to have been inspected during the year and are reported to be in good condition.—

- 1 Lakshmīkāntasvāmī Temple, Dēvanūr, Kadur Taluk
- 2 Śiva Temple, Hirehallūr, Kadur Taluk
- 3 Amritēśvara Temple, Amritāpura, Tarikere Taluk
- 4 Sōmēśvara Temple, Sompura, Tarikere Taluk

MYSORE DISTRICT.

MYSORE SUB-DIVISION

Jyōtirmayēśvara Temple, Śāligrāma—II Class. The Archak of the temple who is also the care-taker is reported to be not doing his work properly. It is learnt that an estimate for Rs. 4,500 had been prepared, but that the work was not taken up since the villagers did not come forward with their contribution. It is reported that the building is in a dilapidated condition and that rank vegetation has grown on the temple.

Rāmānujāchārya Temple, Śāligrāma—II Class. The monument is reported to be in good condition. But the care-taker is reported to be not doing his duty properly. In the Srīpāda Tīrtha the flooring is said to be requiring cement-pointing.

KOLAR DISTRICT.

KOLAR SUB-DIVISION

The following Ancient Monuments in the Kōlār Sub-Division are reported to be in good condition —

- 1 Śrīpādaiāya Brindāvana at Mulbāgal.
- 2 Haziath Baba Hydervāli Darga, Mulbāgal
- 3 Birth Place of Hyder Alī Khan, Būdīkōte
- 4 Mokbaia at Kōlār
- 5 Kōlāramma temple, Kōlār
- 6 Sōmēsvara temple, Kōlār
- 7 Baia Imam Makkan, Kōlār
- 8 Srīpatīsvarasvāmi temple, Sītī
- 9 Rāmalingēsvara temple, Āvanī
- 10 Vināyaka temple, Kurudumale

CHIKBALLAPUR SUB-DIVISION

The Assistant Commissioner, Chikballāpur Sub-Division, states that the following monuments in the Chikballapur Sub-Division were inspected during the year under report —

Bhoganandīśvara Temple
 Tipu's Palace
 Yōganandīśvara Temple
 Ranganātha Temple.
 Hussain Shah Vallī Darga
 Venkataramanasvāmi Temple, Ālamgūlī
 Amalanārāyana Temple at Kaivāra

He has further forwarded the following statement showing the progress of the action taken on the observations made in the Conservation Note of the Director of Archæological Researches in Mysore —

VENKATARAMANASVĀMI TEMPLE, DĒVARAGUDIPALLI

(BAGEPALLI TALUK.)

- 1 In some places in the navaranga the flooring is uneven. It may be set right when funds permit. The V P Sub-Overseer has been directed to submit the estimate.

- | | |
|--|---|
| <p>2 On the left pilaster of the outer vestibule is a figure of Yōgā-Narasimha for whom a brick and mortar niche has been built in recent times. It may be removed</p> <p>3 For the vāhanas which are kept in the navaranga a separate room may be given in the prākāra.</p> <p>4 The whitewashing on the walls and other parts of the temple has covered the inscriptions and sculptures. It may be carefully and slowly scraped off without damage to the stones</p> | <p>The Amildar will be directed to take action early</p> <p>The vāhanas are shifted to a room in the prākāra. The V P Sub-Overseer is directed to submit an estimate</p> <p>Scraping work is in progress.</p> |
|--|---|

SRI RĀMĒŚVARASVĀMI TEMPLE ON THE HILL AND ŚRĪ VENKATA-RAMANASVĀMI TEMPLE, GUDIBANDA

The Assistant Engineer, Chikballapur Sub-Division, has been requested to furnish estimates in respect of the repairs to these temples. As soon as they are received further proposals will be taken up

Among the monuments inspected by the Director of Archæological Researches during the year there are not only those which are already on the list of Ancient Monuments, some of them being declared 'Protected', but also those which are not so included. The former, of course, require the attention of the D P W, while in the case of the latter other departments of Government like the Muzrai, or private bodies might be interested. In all the cases the recommendations are from the point of view of the Archæological Department, and the proposals are made according as the monuments need conservation. The Archæological Department is primarily interested in the upkeep of the 'Protected' or 'Ancient' monuments as admitted in the list, by reason of their artistic or historical importance. As regards other monuments, wherever any need is observed, a recommendation is made, the idea being that all deserving monuments may be put into order by those interested in them at least by effecting the initial repairs so far as is possible. Some of the monuments might be of interest from the point of view of the Muzrai Department particularly. In such cases it is for the Muzrai Department to consider these proposals. In some other cases it has been felt that the local people might be encouraged to keep a monument in good order. In these cases a contribution from the villagers might be taken and the temples repaired. If, however, no funds of any kind are available, the Director's proposals cannot evidently be given effect to, for such monuments are not on the conservation list of the Archæological Department

REPORT ON THE CONSERVATION OF ANCIENT MONUMENTS IN
THE STATE DURING THE YEAR 1940-41, BY THE GOVERN-
MENT ARCHITECT, PUBLIC WORKS DEPARTMENT, BANGALORE,
FOR 1940-41.

The work of conservation of ancient monuments was carried out by Public Works Department during 1940-41 according to detailed drawings, sketches and instructions from the Government Architect

The total amount of works for which estimates were prepared in the year 1940-41 was Rs 61,265-10-7 and actual expenditure up to the time of reporting was Rs 15,661-3-0 as detailed below

Conservation of Ancient Monuments in the State during 1940-41

No	Names of temples and places	Works prepared and estimated			Outlay so far incurred		
		Rs	a	p	Rs	a	p
1	<i>Mysore Division—</i>						
	(1) Sri Sikanthesvaraswami temple at Nanjan- gud	8,078	0	0	5,281	0	0
	(2) Sri Vaidyesvaraswami temple at Talkad T Narasipuri Taluk	1,510	0	0			
2	<i>Bangalore Division—</i>						
	(1) Repairing the Fort wall at Devanahalli	60	0	0	89	0	0
	(2) Annual Repairs of Syed Ibrahim's tomb at Chennapatna	50	0	0	50	0	0
	(3) Renovating Sri Kailasesvaraswami temple at Dodmalur	4,230	0	0	1,313	0	0
	(4) Annual Repairs of Thimmappa Raj Urs mansion at Chennapatna	200	0	0	157	0	0
	(5) Improvements to the Birth place of Tippu Sultan at Devanahalli	2,100	0	0	225	0	0
	(6) Repairing the Inscription stone at Aradesa halli village	10	0	0	7	0	0
	(7) Repairing Hoysalaballala palace on Kundana Hills	50	0	0	40	0	0
	(8) Annual Repairs of Tippu Sultan's birth place at Devanahalli	9	0	0	9	0	0
3	<i>Kolar Division—</i>						
	(1) Mokbara at Kolar	133	0	0			
	(2) Kolaramma temple at Kolar	150	0	0	150	0	0
	(3) Somesvara temple at Kolar	5,120	0	0			
	(4) Rangadhama temple at Rangasthala, Chick- ballapur Taluk	1,845	0	0			
4	<i>Mandya Division—</i>						
	(1) Lakshminarayanaswami temple at Hosaholalu	12,006	10	7			

No	Names of temples and places	Works prepared and estimated	Outlay so far incurred
		Rs a p	Rs a p
5	<i>Hassan Division—</i>		
	(1) Renovation of Sri Channakesavasvami temple at Belur	15,600 0 0	1,455 0 0
		5,345 0 0	3,875 0 0
	(2) Renovation works of Hoysalesvarasvami temple at Halebid	1,000 0 0	442 0 0
	(3) Sri Lakshminarayanasvami temple at Nugge halli	822 0 0	187 0 0
		192 0 0	
	(4) Repairs to Fort at Manjarabad	1,000 0 0	976 0 0
	(5) Renovation of Jain Basti at Halebid	20 0 0	18 3 0
6	<i>Shimoga Division—</i>		
	(1) Ganda-Bherunda pillai at Belagavi	140 0 0	140 0 0
	(2) Tripuranatakesvara temple at Belagavi	275 0 0	104 0 0
7	<i>Kadur Division—</i>		
	(1) Amritesvarasvami temple at Amritapura	100 0 0	96 0 0
	(2) Yupastambha at Hiremagalur	15 0 0	12 0 0
	(3) Siddhesvarasvami temple at Maile	45 0 0	40 0 0
8	<i>Chitaldrug Division—</i>		
	(1) Asoka's inscription at Siddapur	20 0 0	20 0 0
	(2) " " Biahmagu	20 0 0	20 0 0
	(3) " " Jatinga Ramesvara Hills	20 0 0	20 0 0
	(4) Jain Basti at Heggele	1,100 0 0	935 0 0
	Total	61,265 10 7	15,661 3 0

No estimates were prepared and no outlay incurred during the year 1940-41 in Headquarters Range, Mysore, Tumkur Division and Buildings Division, Bangalore

PART III—STUDY OF ANCIENT MONUMENTS AND SITES.

KOLAR DISTRICT.

Mulbagal

The larger temples of Mulbāgal have already been described in the Annual Report of this department for the year 1930, pp 17-18. Some of the smaller temples which deserve notice here are the Nāchchāramma temple at the foot of the Mulbāgal hill, a ruined temple about a hundred yards to its south-west and the Vidyāsankara temple which is situated beside the tank called Śankara Tīrtha at a little distance to the south-east of Mulbāgal

NĀCHCHĀRAMMA TEMPLE

The Nāchchāramma temple stands at the foot of the hill. It is a cave temple with a navaranga built in front whose doorway is to the south. A flight of steps leads into the cave shrine of the goddess. The deity, about 3½' high, is rude and is called Pārvatī by the local people. But in the inscription No Mulbāgal 7 of 1416 A D the name of the goddess is given as Nāchidēvī and she is called the chief goddess of the place. The structure is of the 15th century.

The navaranga is plain and has in the central square four Dravidian pillars with cubical and octagonal mouldings. On the cubical mouldings appear padma medallions in relief. The capitals are of the imitation ribbed pattern met with in the 14th and 15th century structures at Terakanāmbi and elsewhere in South Mysore. Two rude images, one of Ganēśa and the other of Mahīśāsūramardīnī, are set up in the navaranga.

The temple is not architecturally important. The occurrence of the capitals of pillars usually met with in South Mysore is however to be noted.

RUINED TEMPLE ON THE HILL

Since the main god of the temple on the hill is missing and there is no inscription referring to the temple, it is not known for which god the temple was built. The temple is much ruined and stands on a hillock rising immediately to the south-east of the main hill at Mulbāgal. It is a granite structure consisting of a garbhagriha, an open vestibule and a navaranga, of which the last has two entrances—one on the

east and the other on the south. In workmanship the structure reminds us of the 14th and 15th century temples of the Vijayanagar period.

The outer walls are plain and are raised on a basement consisting of two plain right-angled cornices. The eaves have a sharp curve with a row of sea-horses above them as at Terakānambī and elsewhere. The pillars inside the navaranga are Dravidian in style having cubical, octagonal, sixteen- and thirty-two-sided mouldings. The capitals have the imitation ribbed mouldings and plantain bud hangings. The ceilings are all plain except for a padma medallion appearing on the central one. The temple appears to have had a tower originally, but this has completely disappeared now. The structure is not architecturally important.

VIDYĀ-SANKARA TEMPLE

The Vidyā-Śankara temple is situated to the north-west of Śankara Tirtha. It is a granite structure endowed in 1389 A.D. by Bukka II King of Vijayanagar. It has now become dilapidated and is not architecturally important.

Date.

It consists of a garbhagriha enshrining a low linga called the Vidyā-Sankara linga, a closed vestibule and a navaranga having a doorway

General description

on the south. In front of the navaranga doorway is a porch of three squares connecting which and another dilapidated mono-celled shrine is another porch. The brick tower above the garbhagriha of the temple is much ruined.

LAKSHMĪ-NĀRĀYANA TEMPLE

To the west of the above-mentioned temple is another smaller temple, also ruined. It perhaps originally enshrined the god Lakshmī-Nārāyana mentioned in Mulbāgal 10 of 1339 A.D.

VIGHNĒŚVARA SHRINE

The mono-celled Vighnēśvara shrine lies a few yards to the west of the Vidyā-Śankara temple. It is a granite structure built to enshrine a relievo figure of Gaṇēśa carved on a large boulder which contains several inscriptions in Kannada and Nāgarī.

Goribidnur

VENKATARAMANASVĀMI TEMPLE

The Venkatarāmanasvāmi temple is a very plain structure of about the Nāyaka period consisting of a garbhagriha, a closed vestibule of three squares and a ranga-mantapa having in its middle square four Dravidian pillars with cubical and eight-sided mouldings.

Plain structure

The main image is about 4' high. It is four-handed, with *dāna*, *chakra*, *śankha* and *gadā*. It is very rudely carved. Similarly the images guarding the *garbhagriha* doorway are also rude and dwarfish. In the vestibule are kept a stone image of the goddess *Alamēlammā* and a metallic processional group of *Janārdana*. The image of the goddess is four-handed with *abhaya*, *padma*, *padma* and *dāna*. The *prabhāvali* is of the same stone.

Rude images

The temple is architecturally unimportant.

Gudibande

The history of Gudibande is given in the Annual Report of this department for 1914. The place is said to have derived its name from the temple (*gudi*) that is built on a rock (*bande*) to the east of the place. The tank of the village which is called *Baira-sāgara* is said to have been constructed by *Baire Gauda* who was a *Pāllegār* of the place and is known to have built also the fortress on the hill which rises immediately to the north of the village. A little distance to the south of the village there is a hamlet called *Hale-Gudibande* which is said to have been the older town.

History of the place

ĪBALA NARASIMHA TEMPLE.

(Pl II, 1)

The temple from which the name of the place is said to have been derived is dedicated to *Ībala* (or *Ahōbila*) *Narasimha* worshipped in the form of a natural stone. There is no image. The structure is really a cave shrine with stone walls built on the four sides in front of the cave. Above the boulder which contains the cave is constructed a brick and mortar tower. The temple faces south.

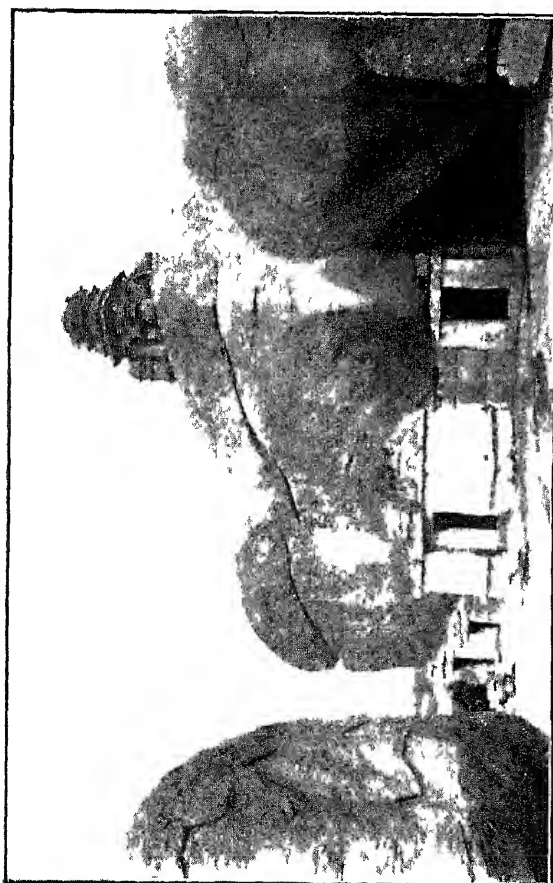
Cave shrine.

The cave is divided into two chambers of which the inner one forms the *garbhagriha* and the outer one a *mantapa*. The latter has a doorway guarded by *dvārapāla* figures. On the north outer wall of the *mantapa* appear rude relief figures of *Vāmana*, *Rāma*, *Vaiāha* and *Ugra-Narasimha*. There are also crude carvings of a *matsya* and a serpent.

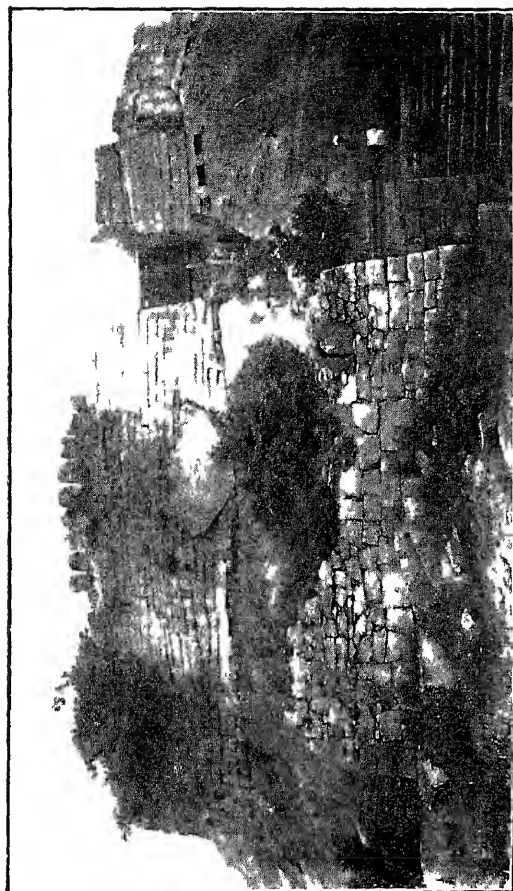
The structure appears to be of the 17th or even of the 18th century. It is not important architecturally. A new inscription was discovered to the south-west of the temple.

GŌPĀLAKRISHNA TEMPLE

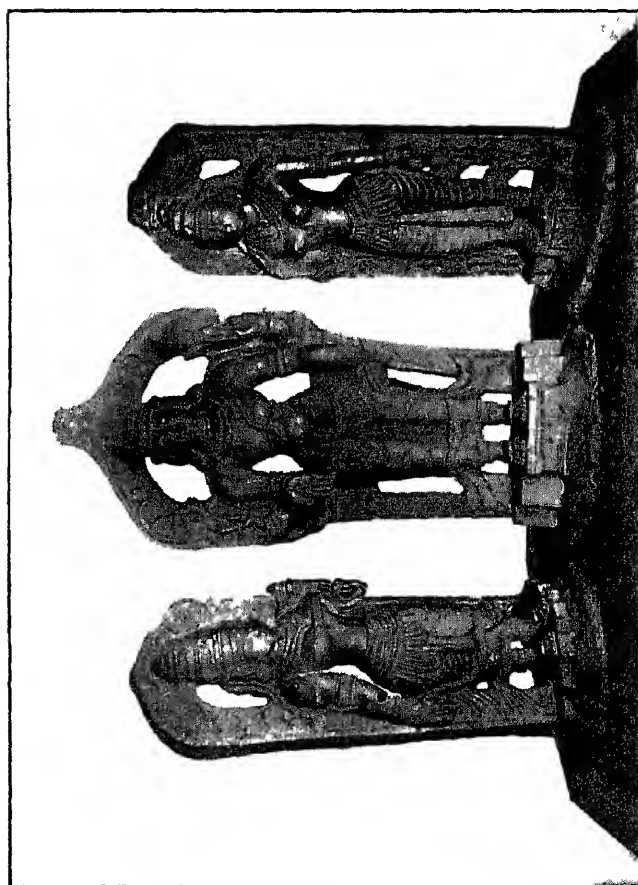
The *Gōpālakrishna* temple which is now much ruined stands about 50 yards to the north of the *Ībala Narasimha* temple. It consists of a *garbhagriha*, an open



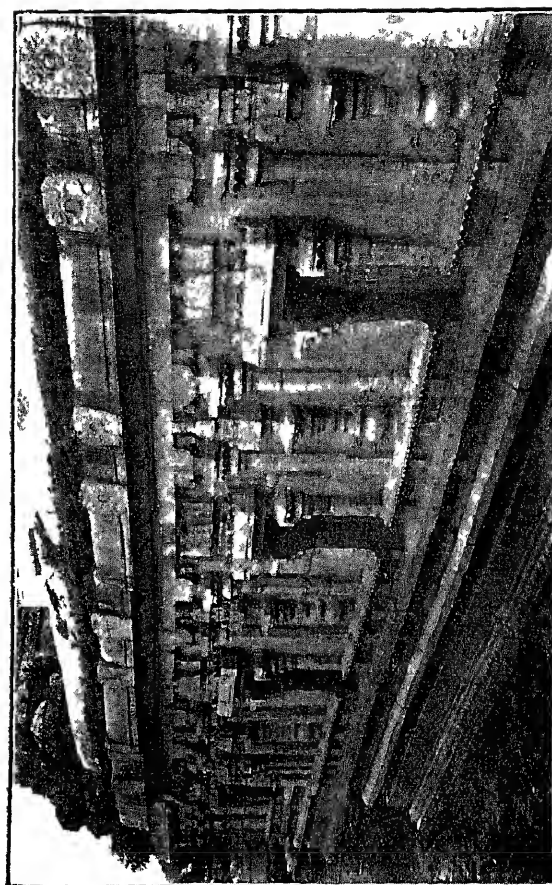
1 OBALA NARASIMHA TEMPLE, GUDIBANDA (p 32).



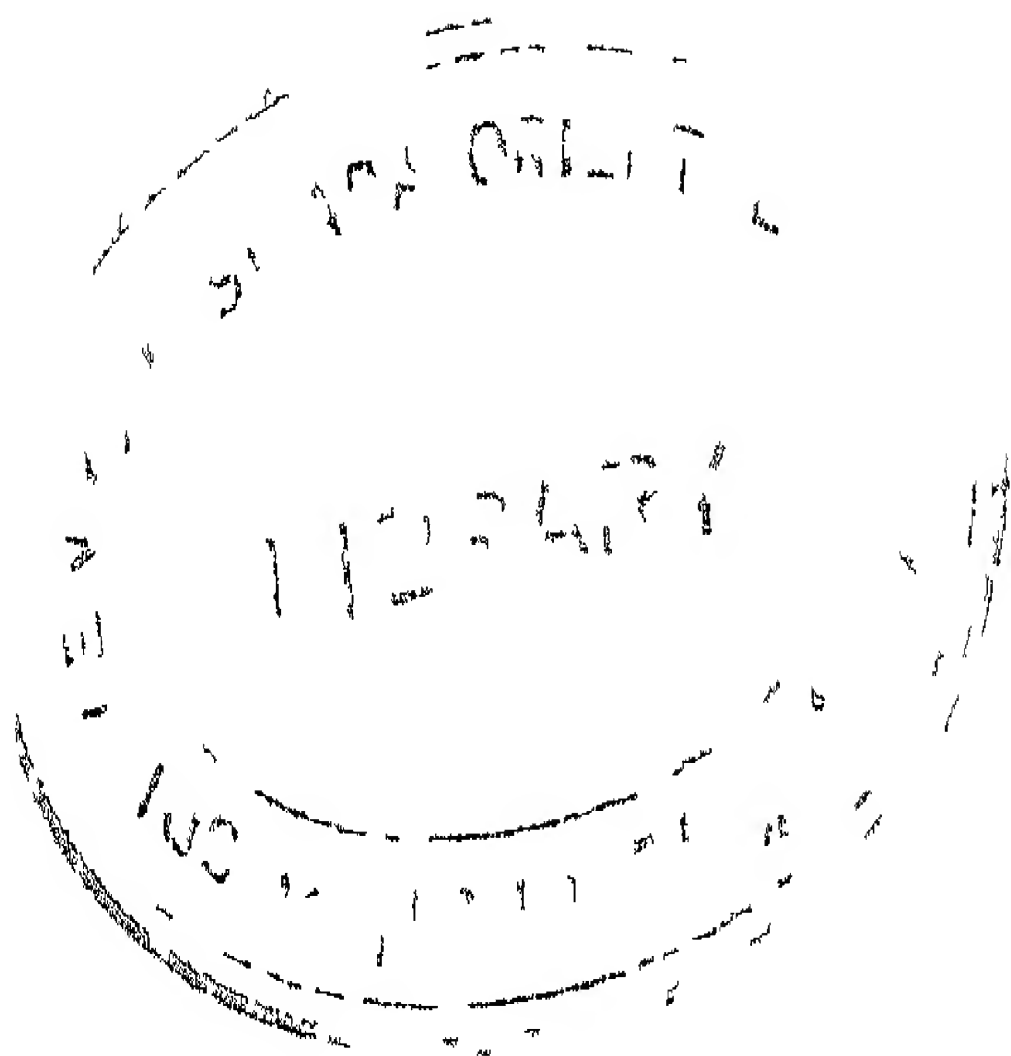
2 FORT WALL PROVIDED WITH A GATEWAY,
GUDIBANDA HILL (p 35)



3 VENKATARAMANA AND HIS CONSORTS, VENKATARAMANA TEMPLE,
DEVARAGUDIPALLI (p. 41)



4 OUTER WALL, SVAYAMBHUVESVARA TEMPLE, MADIVALA (p 50)



vestibule, a navaranga and a porch. The outer walls which had been constructed of brick have all mostly disappeared. The brick tower too is gone. The main image of the temple is missing.

THE GUDIBANDE HILL

The fortified hill at Gudibande is locally called Surasadmagiri. The following are the several points of interest that we come across as

Points of interest we ascend the hill —

1. Āñjanēya temple
 2. Rock-cut steps
 3. First line of fortifications with bastion. There are rock-cut steps by the side of the fort walls.
 4. Second line of fortifications provided with bastions.
 5. A *done* or pool of water.
 6. A cross wall connecting the main fort and built to protect the gateway mentioned below (No. 7).
 7. Natural gateway formed by boulders.
- The two lines of fortifications mentioned above are free from the use of mortar. They have also no parapets.
8. Bastion with which is connected the cross wall mentioned in No. 6.
 9. A *done* or pool of water.
 10. Gateway and third line of fortifications. The gateway and the walls have brick and mortar parapets above, which evidently seem to have been put up during the Moslem period. The parapets are provided with musket holes and cannon platforms. The stone slabs used in the construction of this line of fort walls are neatly dressed and pointed with mortar. The gateway consists of six squares and the two rows of pillars belonging to it are all plain with cubical mouldings.
 11. Krishna temple—This temple is immediately behind the gateway described above and has become very much dilapidated. But it indicates that the gateway was originally a Hindu construction. The structure is very plain with its outer walls built of rubble in some places and of brick and mortar in others. It has a garbhagriha, an open vestibule and a front mantapa. The four central pillars of the last are Dravidian in style and contain cubical and eight-sided mouldings. The ceilings and the doorway jambs are all plain. The main god of the temple is missing. The structure is said to belong to the period of Rāme Gauda, the brother-in-law of Baire Gauda, the Pāllegar of the place.

- 12 A group of about six *dones*
13. Grinding mill of stone, probably used for making gunpowder.
- 14 A bastion belonging to the third line of fortifications. It is provided with not only the usual musket holes and cannon platform but also with underground rooms entered by two narrow flights of steps. The underground rooms were perhaps used for storing gunpowder or as guard rooms
- 15 A deserted and ruined temple.
16. Gateway with *chiddi-bāgīlu*. Fourth line of fortifications provided with brick parapets, etc., like the third line
17. Above the gateway is a bastion belonging to the fifth line of fortifications. The brick parapet above the bastion has the relief figure of a lotus having minute petals.
- 18 Another natural gateway formed by two large boulders. To the west of the left boulder is a sally port leading down the hill on the west
- 19 A cross wall connecting another line of fortifications
20. A natural gateway formed by boulders.
- 21 Another gateway
- 22 Old smithy beneath overhanging boulders to the left of the boulders mentioned above.
- 23 Another cross wall connecting a bastion
- 24 An arched gateway having a Gaja-Lakshmī group on its lintel. In a cross wall to the left of this gateway on the outside is a small stone relievo figure of Hanumān. The presence of Hanumān and Gaja-Lakshmī indicates that the gateway is Hindu in construction. The arch indicates Muslim influence. Above the gateway is a high brick parapet which is undoubtedly of the Moslem period. Probably the construction is of the days of Hyder or Tipu
- 25 A mantapa probably used as a powder magazine
26. A bastion further up with a fort wall running westward.
- 27 A cross wall running at right angles to the bastion mentioned above and provided with two narrow openings at bottom which were probably used for observing the enemy
- 28 Bastion with a row of powder magazines to the right. The parapet above the magazines is connected with a huge rocky boulder
- 29 A flight of steps leading up to another fort wall. To the left of the steps are the ruins of an old structure which appears to have faced east and been provided with a low brick and mortar railing in front and an arched narrow window, also of brick and mortar, on the south. The structure was perhaps used as a *chāvadi*

30. A *done* or pool of water to the north of the gateway mentioned in No. 24. The wall of the gateway is carried northwards and then is constructed in a curve so as to bound the outer margin of the pool and further up it is connected with a huge boulder.
31. Fort wall built of large slabs and provided with a gateway (Pl II, 2) Above there are battlements on one of which is carved the figure of a man's head. The slabs of the wall are joined one to another by grooves cut on their edges. No mortar is used. In front of the gateway there is a stone-built mantapa with Dravidian pillars. The eaves of this mantapa have a row of small hanging lotus buds. The fort wall, the mantapa and the gateway are all evidently Hindu in construction. On the inside of the gateway there is a mantapa supported on Dravidian pillars having the cubical and eight-sided mouldings.
32. *Done*—The water of this *done* is said to be very deep. It is a perennial spring with good drinking water.
33. Rock-cut steps
34. Granary—The building is now used as a place for entertainments.
35. Fort wall which is in continuation of the wall mentioned under 31. The wall surrounds the huge central rock on top of the hill and on the rock are built the granary mentioned above (No. 34) and the temple mentioned below (No. 36).
36. Rāmēśvara temple—This is a structure of the late Vijayanagar period consisting of a garbhagriha, a vestibule and a front mantapa with a pillar in front. The temple faces east. The outer walls are plain and the slabs are joined by grooves and mortar. The pillars of the front mantapa are Dravidian, having the usual cubical and other mouldings. On the cubical mouldings appear the relievo figures of Ganēśa, lion, Nandi, peacock, monkey, yāli, nāgabandha, linga, lady, etc. Only the central ceiling is deep and raised on two sets of corner stones with a low padma pendant in the centre. In the vestibule are kept rude small stone images of Ganēśa and Nandi. The linga in the main cell is small. The pillar in front of the temple is ornate, though carved of granite. On a carved cubical base rises a sixteen-fluted shaft which is surmounted successively by ornamental, cubical, wheel-shaped and lotus-shaped mouldings. The capitals have plantain bud hangings. Above the capital appears a square abacus well carved on its four sides with downward dentil mouldings. The four corners of the base of the pillar have rearing lions while the facades of the base have the relievo figures of Sūrya on his seven-wheeled chariot (west), Nandi couching (north), Virabhadra (east) and Kannappa (south) kicking the linga. The plinth on which the pillar stands consists

of three cornices of which the one at the top has the kīrtimukha ornamentation

To the north of the temple is the Pārvatī shrine which contains an image of the late Vijayanagara period. The image is like the Apītakuchāmbā and Girijāmbā images at Nandi

CHANDRANĀTHA BASTI

The village of Gudibande appears to have been a prosperous Jaina settlement also. There are two principal bastis at the place and a hillock called Pāda Betta where the old Jaina monks are said to have been performing *sanyasana*.

Jaina vestiges.

The Chandranātha basti is also known as the Chikka Basti and appears to date from about the Vijayanagara period judging from the pillars of the navaranga and of the mukha-mantapa. The structure consists of a square garbhagriha, a closed vestibule, a navaranga and a front mantapa, the last with a pātālānkana attached to it. The pātālānkana is approached by a flight of steps flanked by elephants on either side. The main image in the garbhagriha is of white marble and in the seated posture. It is about a foot in height. Several metallic images are kept in the vestibule. They are all of the different Tirthankaras. On the cubical mouldings of the four central pillars of the navaranga appear the relievo figures of a cow, a crescent, a peacock and a serpent, and several gods and goddesses. The central ceiling of the navaranga is deep and raised on four sets of corner stones with a relievo padma in the centre. On the cubical mouldings of the pillars of the mukha-mantapa appear the relievo figures of birds and animals. The four pillars of the pātālānkana are however sixteen-fluted. A brick and mortar niche in the parapet above the pātālānkana contains the stucco image of Chandranātha with his emblem, the crescent, on the pedestal.

Description

DODDA BASTI

This basti is to the north-west of the Chikka Basti and appears to be much older than the latter, though plain. It is raised on a basement consisting of two cornices of which the upper has the kīrtimukha ornamentation at intervals. Between the two cornices is a frieze depicting gods, animals and men in various attitudes. Among these may be noticed the following: a lion attacking a man (south), a yahi rider (north-west) and two wrestlers (north).

Older basti

The basti consists of a garbhagriha, a vestibule of three ankanas of which the side ones have been converted into cells and given doorways, a navaranga and a porch of three ankanas. The flight of steps leading to the porch is guarded by elephants.

Description

The navaranga is a spacious hall, about 28' square, with four Dravidian pillars in the middle, each of which has cubical mouldings bearing the figures of seated and standing Jaina saints, caparisoned horse, rosettes, lovers, nāgabandha, yāhi, elephant, etc. The central ceiling is somewhat deep and is raised on two sets of corner stones. It has a low padma in the centre. The navaranga seems to have had a doorway on the south also originally.

VENKATARAMANASVĀMI TEMPLE

The Venkatarāmanasvāmi temple in the village is also a structure of the Vijayanagari period and consists of a garbhagriha, a vestibule, a navaranga and a front mantapa with a pātālānkana in front. The outer walls are raised on a basement

Outer view

consisting of two flat cornices in between which is a frieze of sculptures depicting in relief rosettes, padmas, snakes, matsya and so on. The eaves are straight-sided with the brick parapet above having a row of parrots. On the south parapet above the garbhagriha is the stucco representation of a very large seven-hooded serpent. Corresponding to this on the south-west side the parapet has the stucco representation of the god Ranganātha. The north parapet of the temple has also several interesting stucco groups among which may be mentioned a tiger attacking a boar. There is a low brick and mortar tower above the garbhagriha.

In front of the temple there is a tall monolithic pillar which appears to be very similar to the pillar in front of the Rāmēśvara temple on the hill, though it is perhaps less fine. The pillar is tapering and is set upon a basement consisting of three cornices of which

Garuda pillar

the last from the bottom has been ornamented with kīrtimukhas alternating with figures of seated lions. The base of the pillar is carved on all the four sides with the figures of Garuda (west), Janārdana (north), standing Narasimha (east) and Hanumān treading on Akshayakumāra (south).

The main image of the god Śīnivāsa in the garbhagriha is about 2' high with a stone tōṛana. The god is four-handed with dāna, chakra,

Images

śankha and katī. The garbhagriha ceiling is raised on four sets of corner stones with no carving in the middle. The ceiling of the vestibule is plain. In the vestibule are kept the images of the Śīvaishnava saints, Vishvaksēna and a warrior who is pointed out as Tirumangai Ālvār. The last image holds a drawn sword and a buckle in his hands and wears the kācha or loin cloth of a wrestler.

The central ceiling of the front mantapa has a padma pendant carved in its centre with figures of lizards on either side. The front row of the pillars in the mantapa are Dravidian in workmanship with figures on their cubical mouldings and with

Front mantapa and patalankana

plantain bud hangings. The four pillars of the pātālānkana have square bases and sixteen-fluted shafts with an ornamental band in the middle of each shaft. These pillars have also the plantain bud capitals

The mahādvāra in front of the temple appears also to belong to the same period as the temple. The doorway of the mahādvāra is guarded by figures of female deities standing on yālis from whose trunks issue ornamental creeper scrolls which are carried on the lintel of the doorway and terminate in a kīrtimukha. On the outer walls of the mahādvāra are the relievo figures of a camel, a dancing group, fighting tuskers, a naked lady sitting in an obscene posture and a fish and an elephant facing each other. The significance of the last representation is not known

Mahadvāra

ĪŚVARA TEMPLE

The Īśvara temple of the village is situated at a little distance to the north of the Venkataramana temple. It is a structure of more recent times with its outer walls built of size stones and with pillars and ceilings of no architectural merit. The temple consists of a row of three cells containing from right to left Ganēśa, linga and Pārvatī. It is said that the temple is of the Pāllegāi period and that the front mantapa was put up recently. The temple is not important from the archaeological point of view.

Devaragudipalli.

The village of Dēvaragudipalli is situated about two miles to the south-east of Bāgepalli. The ancient name of the place was Gadida. The name Gadidainpatna was also used. It is said that the place is one of the three ancient towns which were known to have been existing in olden times.

VENKATARAMANASVĀMI TEMPLE

In the inscriptions Nos. 15 and 16, Bāgepalli Taluk, Epigraphia Carnatica, Vol. X, Kolar District, the god of this temple is called Prasanna Śrīnivāsa and Tiruvēngadanātha. The temple is a large structure built in the Dravidian style of architecture. But the prākāra is a recent structure like the pillared open mantapa in front of the temple. The original temple inside the prākāra consists of a garbhagriha, two vestibules of which the outer is open, and a navaranga. According to the inscriptions it was built in 1391 A.D. by Tirumala Nāyaka, grandson of Teppada Nāganna Vodeyar during the time of the Vijayanagar King Harihararāya. The

Date

sculptors who are said in the inscriptions to have constructed the temple were Nāyonde Kāmōja and Bairōja

The outer walls of the temple are raised on a basement consisting of three cornices, the first of which from the bottom is octagonal, the second square and the third square with dentil drops. The walls of the navaranga are relieved, at intervals, by right-

Outer view

angled pilasters bearing creepers and the loaf and biscuit-shaped ornamentation as in the 14th century structures of the South Mysore school. The outer walls of the garbhagriha and vestibule are also relieved by similar pilasters, but the pilasters here have no loaf and biscuit-shaped mouldings. They have instead the brackets of the imitation ribbed pattern and vertical scroll ornamentation on their shafts.

On the north and south outer walls of the navaranga there are niches bearing boat-shaped turrets which are raised on eaves-shaped cornices having the kirtimukha and creeper ornamentation. The south niche bears a perforated window in the shape of a creeper scroll, while the north niche is empty. In the panels between the pilasters on the outer walls appear relieve figures just above the basement cornices. Starting from the south-east and proceeding clockwise they are as follows —

1. Trivikrama.
2. Vāmana—A peculiar figure wearing beard and with hunch back. The figure wears a loin cloth or *duttī* like a Brahmachāri and an Yajñōpavīta. His hair is tied in a knot above his head and he holds in his left hand an umbrella and a danda. In his left arm pit appears a palm leaf manuscript. His right hand is stretched forward in the attitude of begging.
3. King Bali seated in state on his royal couch with his queen standing in front of him and pouring water from a vessel. The scene shows the act of making the gift.

South—

4. Vālī and Sugrīva engaged in a fight.
5. Figure of a warrior holding a drawn sword.
6. A marching lion.
7. An archer wearing kirita.
8. A lady in labour. Two ladies attend on her. The pregnant lady is in standing posture.
9. A lady—two-handed—holding lotus in the left.
10. Janārdana with abhaya, chakra, sankha and gadā.
11. Lakshmi-Nārāyaṇa.
12. Fish (Matsya).
13. Kāliya-mardana.

West—

14. Hanumān.
15. An obscene group on the garbhagriha outer wall.

North—

- 16 Yōgā-Narasimha A Matsya above
17. Kneeling Garuda
- 18 Kūrma (Tortoise)
19. Obscene group
- 20 Ananta Padmanābha
21. An eight-handed Ugra-Narasimha
22. Lakshmī-Narasimha
- 23 Sarasvatī
- 24 A lady attendant
- 25 Seated Vishnu in sukhāsana. The right lower hand rests freely on the raised right knee, while the left lower hand is in the abhaya pose. In the back hands are held chakra and sankha

North-east—

26. Rāma and Lakshmana
- 27 Four-handed Vēnugōpāla
- 28 Hayagrīva.

The eaves above the temple have a sharp curve and are relieved at intervals by kirtimukhas. A frieze of sea horses appears above the eaves of the navaranga. It may be mentioned here that the sea-horses appear in temples at Rāghavāpura, Terakanāmbi, etc., in South Mysore.

The navaranga doorway is guarded by a pair of dvārapāla figures which are dwarfish in stature. On the lintel appears a Gajalaksmī group. The corner pilasters inside the navaranga hall have capitals with plantain bud hangings. In the centre of the

hall there are four Dravidian pillars which have the usual cubical and eight-sided mouldings. On the cubical mouldings are carved the relievo figures of Hanumān in the striking attitude, an elephant, gandabhērunda, a monkey, yāli, lion, kukkuta, cow and calf, a lady at toilet, a trunked yāli, man and tiger, two lions standing back to back with a common head shaped like a kīrtimukha arch, kalasa, caparisoned horse, a warrior, an obscene figure, dancing ladies, peacock, padma medallions, etc.

The central ceiling of the navaranga is raised on two sets of corner stones with a padma pendant in the centre surrounded by low relievo figures of the eight Dīkṣapālakas. The lower set of the corner stones has the carvings of padmas and wheeling acrobats.

On either side of the open outer vestibule are two Dravidian pilasters with their capitals having the plantain bud hangings. The ceiling of the vestibule has in the middle a padma relief. The doorway of the inner vestibule has the figures of dwarfish dvāra-

Vestibules

pālas on either side and the scroll, bead and padma ornamentation on the jambs and lintel. There is also a Gaja-Lakshmī group on the lintel.

The ceiling of the inner vestibule has also a padma in the middle, but unlike the padma of the outer vestibule ceiling, the padma here is inset in a square. The ceiling of the garbhagriha is raised on two sets of corner stones and has also a padma.

The main god of the temple stands on a broad Garuda pedestal with his two consorts standing on either side of him (Pl II, 3). Each of these images is independent having its own prabhāvali carved of stone. On the prabhāvali of the main image appear the ten avatārs of Vishnu. The image is about 4½' high including the tōṛana. In the four hands of the god are held the following attributes: dāna, chakra, sankha and kati. The kirita of the god, the contour of the limbs, the disposal of the fingers and the drapery suggest that the image is carved in imitation of Hoysala sculptures, though the prabhāvali appears to be somewhat peculiarly designed. The image of the consort on the right has a well-worked breast band while that of the one on the left is more slim and with finer folds appearing on the drapery. The latter image is more graceful and impressive. The entire group of images speaks well of the art of the period following, as it does, the traditions of the Hoysalas on the one hand and those of the Dravidian sculptures on the other. Thus the image of the goddess to the right of the god is more Hoysala in character and that of the one to the left reminds us of the sculptures of the Chōla period. In the image of the main god both the traditions have a happy blend.

Bagepalli

NARASIMHASVĀMI TEMPLE

The Narasimhasvāmi temple in the village of Bāgepalli is a late Vijayanagar period structure having no architectural importance. It consists of a garbhagriha, a vestibule and a front mantapa which is open. The pillars in front of the temple is about 18' high including the plinth on which it is set up.

The outer walls of the temple are raised on a basement consisting of two square cornices between which is carved a long panel representing low relief figures of animals, birds and men. On the outer walls appear the figures of elephants, lions and obscene groups. The pillars of the mantapa are Dravidian in style and have on their cubical mouldings, relief figures of gods, men and

Sādali

Sādali is a roadside village situated about 18 miles to the south. The old temples at the place which are not very far removed from situated in the fields near the roadside.

ĪŚVARA TEMPLE.

The Īśvara temple is an old structure of about the 14th century built in the Dravidian style. It consists of a garbhagriha, a vestibule and a navaranga. On the south there is a fallen mantapa. The outer view of the temple does not call for any special remark. The basement has plain cornices square in shape. The navaranga doorway is guarded by dvārapālas, while the lintel has the figure of Ganēsa. The jambs are ornamented with scroll and bead work. The pillars inside the navaranga are all Dravidian in style having ribbed mouldings on the brackets as at Terakanāmbi and elsewhere in South Mysore. On the cubical mouldings of the pillars appear the figures of several gods and men.

CHENNAKĒSAVA TEMPLE

The Chennakēśava temple is similar to the temple at Dēvaṛagudipalli in workmanship. The mahādvāra in front of the structure is rudely constructed. The temple consists of a garbhagriha, a vestibule, a navaranga and a porch. The outer walls are built on a basement, about 5½' high, consisting of five cornices which are as follows: square, octagonal, square, and square with dentil drops. The walls are relieved by right-angled pilasters. Among the images on the walls may be mentioned the following: an old man, a man and a lady, a dancing couple, Rāma and Lakshmana seated with Hanumān in front, Rāma and Lakshmana standing, Śēshaśāyī, Vēnugōpāla, Ugra-Narasimha, Vidyādhari and the dasāvātāras, like the natural Matsya, Kūma, Varāha, Narasimha, bearded Vāmana, Balī with consorts on throne and Tivikrama, Vāli and Sugrīva, Garuda, Āṇjaneya, Yālī and elephant, Buddha, a Sukhāsīna-mūrti, Matsya attacked by a warrior or demon (Hiranyāksha?), makara, lion, wrestlers, deer, etc. The images on the outer walls of the garbhagriha and vestibule have peeled off. The walls have niches bearing boat-shaped turrets. The eaves are sharp and ornamented with kūṭimukhas at intervals. Above the eaves appears a frieze of sea-horses.

The porch measures two ankanas by one. On the cubical mouldings of the pillars are carved the figures of Ugra-Narasimha, Janāidana, seated lion, Vēnugōpāla, dancers, Hanumān, Lakshmī-Nāīyana, Sarasvatī, Vishnu, etc.

The navaranga doorway is guarded by dvārapāla figures. On the lintel appears a Gaja-Lakshmī group. The jambs are ornamented with scroll and bead work. The navaranga pillars are Dravidian in style with the nāgabandha and other designs appearing on the cubical mouldings. The central ceiling of the navaranga is raised on two sets of corner stones.

The vestibule is a double one with the outer ankana being open. The doorway of the inner ankana is guarded by dvārapālas and has the image of Chennakēśava on the lintel. The jambs are designed like those of the navaranga doorway with scroll and bead work. The main image of the temple is missing.

Nachipalli

Nāchipalli is a small village which has now become a suburb of Robertsonpet on the north-east. To the north of the village is a dry field belonging to one M₁ Venkatarāmiah where stands a row of more than a dozen vīragals bearing sculptures of dead heroes and their sati wives. Some of the heroes are on horse-back while at least one of them has a royal umbrella held above, with a woman following him. About half a dozen vīragals have shrines protecting them with side slabs and top slabs. On three of these wall slabs inscriptions in Grantha characters of about the 13th century were found. One of these shrines with its top slab remaining intact might be mistaken for a dolmen. It is definitely different from anything prehistoric.

Parandapalli

Following the pipe line path towards Bētamangala, and at a distance of about 2 miles from Robertsonpet T B, we reach Pārāndapalli. **Prehistoric cromlechs** which is a small village situated in the midst of a number of rocky heights. To the east of the village about 2 miles away (where there is the 7/4th furlong stone from Bētamangala) on the top of a rocky ridge and on its sides we find more than a hundred cromlechs with the rings of stones appearing just above the ground (Pl III, 1). The diameters of these rings vary from about 40' to 7'. These definitely prehistoric structures close to the gold mining area deserve to be excavated and studied. With these we may compare the cromlechs discovered near Hungunda, about 7 miles from here.

Betamangala

Bētamangala is the headquarters of a hobli in the Bowringpet Taluk. It is situated at a distance of about 8 miles from the Kolar Gold Fields. **Antiquity of the place and temples.** The place appears to have been one of great antiquity. In the inscriptions it is called Vijayāditya Mangala of which the modern name is said to be a corruption. The earliest inscription at the place is Bowringpet 4 which is inscribed on the octagonal west basement cornice of the garbhagriha of the Vijayendra temple. This inscription which is ascribed to the 10th century (c 950 A D) refers to the restoration of the tank of the village. It does not refer to the construction of the temple. But there is no doubt that the cornice on which it is inscribed forms part of the original

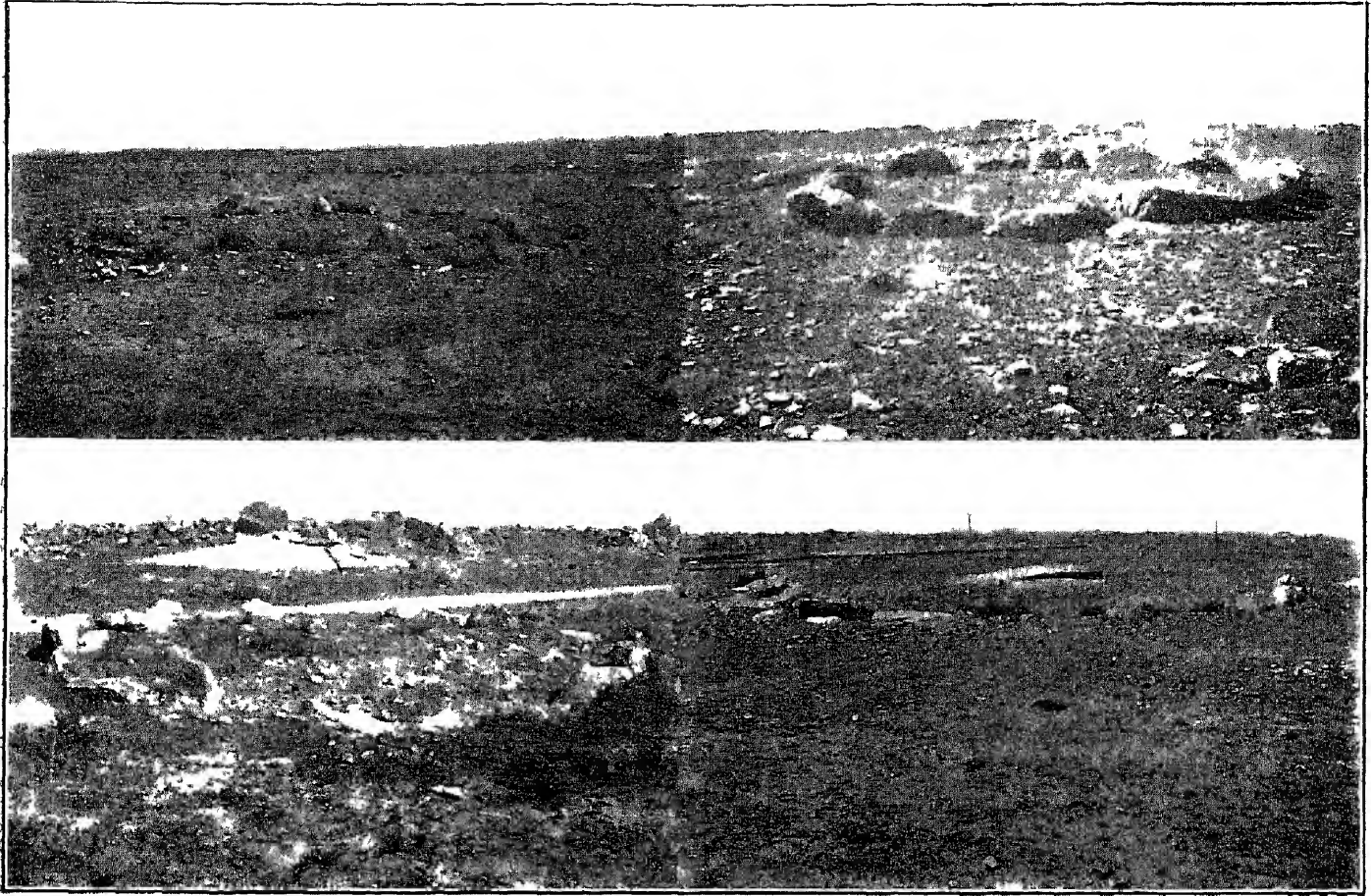
structure and the existence of the inscription definitely proves that the temple is at least of the same period as that of the inscription if not earlier. The object of inscribing the inscription on a cornice belonging to the temple seems to have been mainly a religious one, that is, to invoke the god Vijayēndia as a witness to the grant made in connection with the restoration of the tank. Thus the temple and the tank both appear to be older than the inscription. It is possible to assign the temple to circa 900 A D, though there is reason to believe that the main image existing now in the garbhagriha is by far later than the inscription itself, belonging perhaps to the 16th or 17th century.

According to the town-planning that obtained during the period there must have been, at some distance to the north-east of the Vishnu temple, an Īsvara temple near which existed the tank of the place. The tank of the village is already mentioned. Near this there is an Īsvara temple which is of about the 14th century. But it is possible that near this spot existed an older Śiva temple. Indeed there are to be found some old sculptures of the Chōla and earlier periods nearby and some of these are set up now in a recent structure by the side of the Aikēśvara temple. There are also some sculptures, a linga and a Nandi bull set up in an Īsvara shrine immediately to the south of the Vijayēndia temple and these are said to have been brought from a ruined Śiva temple that once stood near the present Arkēśvara temple beside the tank. Immediately to the north of the Arkēśvara temple there is a mantapa having pillars of the Nonavinakere type, which in M A R 1939, p 56, have been assigned to the Ganga period. In the Mysore Gazetteer, Vol V, p 298, the place is said to have been under the sway of a Bāna king named Vijayāditya and to have probably derived its name from him. If that is so, the name of the temple, viz, Vijayēndia, suggests that the original Vishnu temple also was built by him. It is a pity that there is no inscription which records the construction of the temple. At Āvani, however, there is an inscription (No 38, Mulbāgal, Kolar District, E C, X) on a pillar outside the southern gateway recording that the Nolamba queen Dēvabbayasī got constructed a lake called Dēvabbe-samudra and a Vishnu shrine at Horavangala. It is suggested in M A R 1935, p. 50, that Horavangala may be Bētamangala. But the inscription does not mention the name of Vijayēndia.

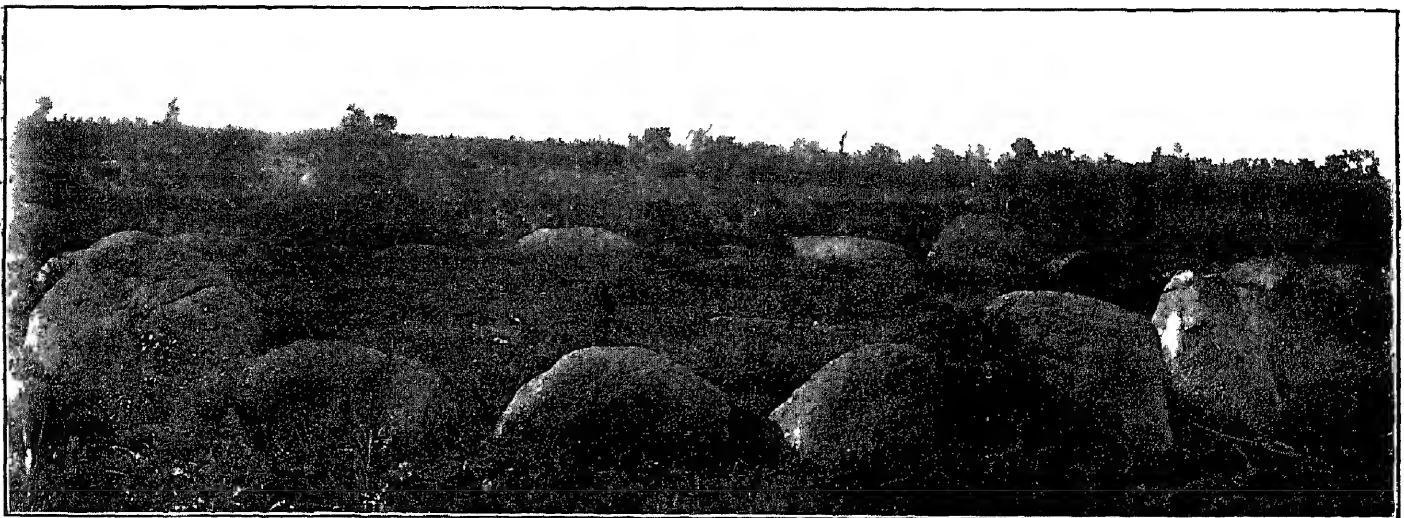
THE VIJAYĒNDRASVĀMI TEMPLE

The main god of the temple is called Vijayēndra locally. In the inscriptions No 7 (b) Bowringpet of 1275 A D and No 6 Bowringpet of 1288 A D the god is called Virirunda Perumāi [*cp.* the name given in an inscription to the god Krishna at Tonnū (M.A R 1939, p 29)]. In inscription No Bowringpet 8 of 1167 A D the god is given yet another name—Manavālālvāi. In the Epigraphia Carnatica of the

Main god



1 SOME PREHISTORIC CROMLECHS, PARANDAPALLI (p 43)



2 A PREHISTORIC CROMLECH, HUNGUNDA (p 58)

Kōlār District, Vol X, the temple is called that of Vijayaṅgasvāmī—probably due to the fact that there are actually two shrines in the temple which are respectively dedicated to Vijayēndra and Ranganātha. Whatever the name of the god and the date of the consecration of the original image, it is probable that the present main image does not belong to the 10th century A.D. It is in all probability an image of the 16th or even the 17th century A.D. inasmuch as it happens to wear a Śrīvaiṣṇava caste-mark on its forehead and there is no image indeed of the 10th century so far discovered anywhere in South India that is definitely known to be wearing such a mark. The workmanship of the image is, however, extraordinarily good and, but for the existence of the caste-mark, could well have been ascribed to an earlier period.

Inscriptions prove that the place came under the sway of the Bāṇas, the Nolamba-

Pallavas, the Cholas, Hoysalas and the Vijayanagara rulers successively. They also indicate that the temple received

History of temple

extensions during these periods. The temple, as it is, consists of a garbhagriha, a closed vestibule, a navaranga with the Gōvindarāja shrine to the left, an aidnamantapa enshrining the images of the Ālvārs, a mukhamantapa and a pātālānkana. Structurally, too, the different periods of extensions are well indicated particularly by the basement of each of the different compartments of the temple.

The original structure appears to have consisted of the garbhagriha only with an open porch in front (c. 900 A.D.). The stone-built base-

10th century structure

ment of this portion consists of three cornices of which the middle one is octagonal and the others are square. Between the octagonal cornice and the one rising above it, there is an inner cornice which is short and relieved by minute right-angled pilasters. On the north there is a stone sōma-sūtra. The outer walls of the garbhagriha are built of brick as at Narasamangala in the Mysore District and are relieved by slender right-angled pilasters bearing the loaf and biscuit-shaped mouldings. There are empty niches on the three sides of the garbhagriha on the outside. Of these the one on the west is surmounted by a horse-shoe-shaped turret and the pilasters bearing this turret are round and have wheel mouldings. The south-western corner pilaster bears on its abacus a two-handed stucco figure, thus suggesting that there might have been similar stucco sculptures on the other corner pilasters also. Below the eaves on the back outer wall of the garbhagriha there is a frieze of sea-horses constructed of brick and mortar. This frieze is missing on the other side walls of the garbhagriha. The brick tower above the garbhagriha was in all probability constructed during the Pāllegār days.

The front porch of the original temple seems to have been open but walled in when the navaranga was added. The two front pillars which are now mostly imbedded

in the wall and the two pilasters on either side of the garbhagriha doorway form one group with their ribbed brackets which are generally met with in the Chōla and earlier periods. Each of these pillars stands on a base which has also ribbed mouldings. The base is short and square and the shaft has the eight-sided, sixteen-fluted and vase mouldings. Below the vase is an ornamental moulding consisting of two horizontal ribbed bands with garland hangings in low relief. Above this band appears the wheel moulding which in turn is surmounted by the ribbed brackets. The garbhagriha doorway is plain. The ceiling of the porch (that is, the present vestibule) has been carved with a padma in very high relief. The garbhagriha is about 7'-7" square with an octagonal ceiling having in bold relief a padma in its centre. The petals of the padma are inset in a circle.

The navaranga appears to have been constructed between 1167 A.D. (Bowringpet 8) and 1275 A.D. [Bowringpet 7 (b)]. The outer

12th century extension walls are plain and raised on a basement which has been worked in imitation of the older ones. The stone eaves are rude with low relieve kūṭimukhas at intervals. Inside the navaranga the central pillars are worked similar to those of the porch, but their brackets are quite different and bear no ribbed ornamentation. Such pillars are often met with in the structures of the 12th and 13th centuries. The ceilings of the navaranga are all plain except for the central one which has the carving of a padma inset in a circle.

The two dvārapāla figures guarding the navaranga doorway are undoubtedly of the Vijayanagara period. In the north-western corner of the hall is built in recent times a shrine in brick and mortar to enshrine the goddess Vijayalakshmi.

The Gōvindarāja shrine to the north of the hall and the ardhāmantapa in front of the navaranga both form one group. Their outer basement

14th century extension cornices prove this point. They are so different from the basement cornices of the navaranga. They consist of two plain and square cornices with a row of plain slabs set on edges between them. On the north outer wall of the ardhāmantapa there is the figure of a fish in relief. The image of Govindarāja (Pl. VII, 1) seems sculpturally to belong to the 14th century. This date may be tentatively assigned for the construction of the shrine and the ardhāmantapa. The workmanship of the image of Gōvindarāja is poor. He lies on Ādisēsha attended by his consorts whose images are also rudely sculptured.

The next stage of additions to the temple consists of the construction of the mukhamantapa which originally appears to have been open,

15th century extension but to have been walled in in recent times with size stones. The Dravidian pillars of the mukhamantapa have brackets bearing the imitation ribbed brackets of possibly the 15th century.

The last stage of extension is the pātālānkana with its front porch probably assignable to the 16th century. The porch pillars are
16th century extension Dravidian with plain brackets. There is a fragmentary inscription of the time of Krishnadēva Rāya in front of the temple. Its existence indicates that the pātālānkana and the porch were both constructed in his times. The two sets of the dvārapāla figures kept in the mukhamantapa and the ardhhamantapa, as also the images of the Ālvāis in the ardhhamantapa seem to belong to the Vijayanagar period.

In front of the temple is a rude late Garuda shrine of no architectural value. The Bali-pītha behind it seems, however, to belong to the 14th century. To the south-west of the pillar is an uyyāle-kamba.

The present main image (Pl. IV, 1) is perhaps assignable to the period during which the pātālānkana and the porch were added. It is not known what became of the original image. The carving, however, of the present image is, as already said, extraordinarily good though the same cannot be said of the images of his consorts. The god is seated on a lion pedestal with his left leg placed on the ground and the right knee folded up on the seat. On the left corner of the pedestal there is a maned lion seated on its haunches. To the right side of the pedestal there is another maned lion but bigger than its pair and having a longer tail. The tōrana behind the god rises gracefully to a little above the tiara of the god. Though the drapery and ornaments of the god are worked out in detail with minute skill and though the folds on the abdomen are carved in a very impressive way, the broad fingers of the hands and feet look rather unnatural and too broad to do credit to the sculptor. In other respects, however, the image is an example of the high standard of art that prevailed during the period.

To the south of the Vijayēndra temple is a structure which is said to have once served as the kalyāna-mantapa but to have been walled up
Recent structure recently and converted into a temple to enshrine the old Arkēśvara linga brought from the now disappeared Arkēśvara temple. The rude eaves and the Dravidian pillars suggest that it was a structure of about the 16th century. In a walled up cell within the temple the old linga is set up. In a cell to its left is enshrined an image of Pārvatī, probably of the Vijayanagar period. In another cell to the right is set up an image of Shanmukha which appears to be of the Chōla period, probably brought from the disappeared Aikēśvara temple. The images of Sūrya-Nārāyana, Ganēśa, Bhairava and Vīṇabhadra set up against the walls inside the temple seem also to have been brought from the Arkēśvara temple. The image of the Nandi bull in front of the shrine reminds us of the one at Narasimangala in the Mysore District, though it is not as fine.

ARKĒŚVARA TEMPLE

The old temple of Arkēśvara near the tank of the village is no longer in existence. The present temple near the spot seems to

History and general description belong to the 14th century. The original temple seems to have faced south as indicated by the uyyāle-kamba.

The present structure faces east and consists of an empty garbhagriha, a double vestibule (of which the inner ankana is closed and the outer one is open) and a navaranga with a now disappeared porch. The basement cornices on which the outer walls are raised are similar to those met with in the construction of the mukhamantapa of the Vijayēndra temple. The pillars inside the navaranga are all Dravidian with the cubical, octagonal and sixteen-fluted mouldings. On their cubical mouldings appear the figures of various gods, devotees, etc., like Ganēśa, Kannappa, linga and lady, Umāmahēśvara, Purushanṛga, Vidyādhari, etc. The ceilings of the navaranga are arranged svastika-wise as at Kaivāra, Kurudumale and Maḍivāla. This supports the view that the temple is of the 14th century.

By the side of the temple is a recent structure in which are enshrined some old sculptures *e.g.*, the Sōmēśvara linga, the images of the Saptamātrikas, the image of Bhairava and Vinādhari. Viṭabhadra. These images appear to belong to the Chōla times. Among them the image of Vaiṣṇavī has a human-faced and bird-bodied Garuḍa which is rather peculiar. (Pl IV, 2)

OTHER TEMPLES IN THE VILLAGE

There are two Hanumān temples in the village of which the one to the south-west of the Vijayēndra temple is a Dravidian structure

Hanuman temple enshrining a colossal relievo figure of Āñjanēya, about 12' high, in the striking attitude. The figure is represented as treading on Akshayakumāra and shows good workmanship. It is possible that the figure belongs to the 16th century.

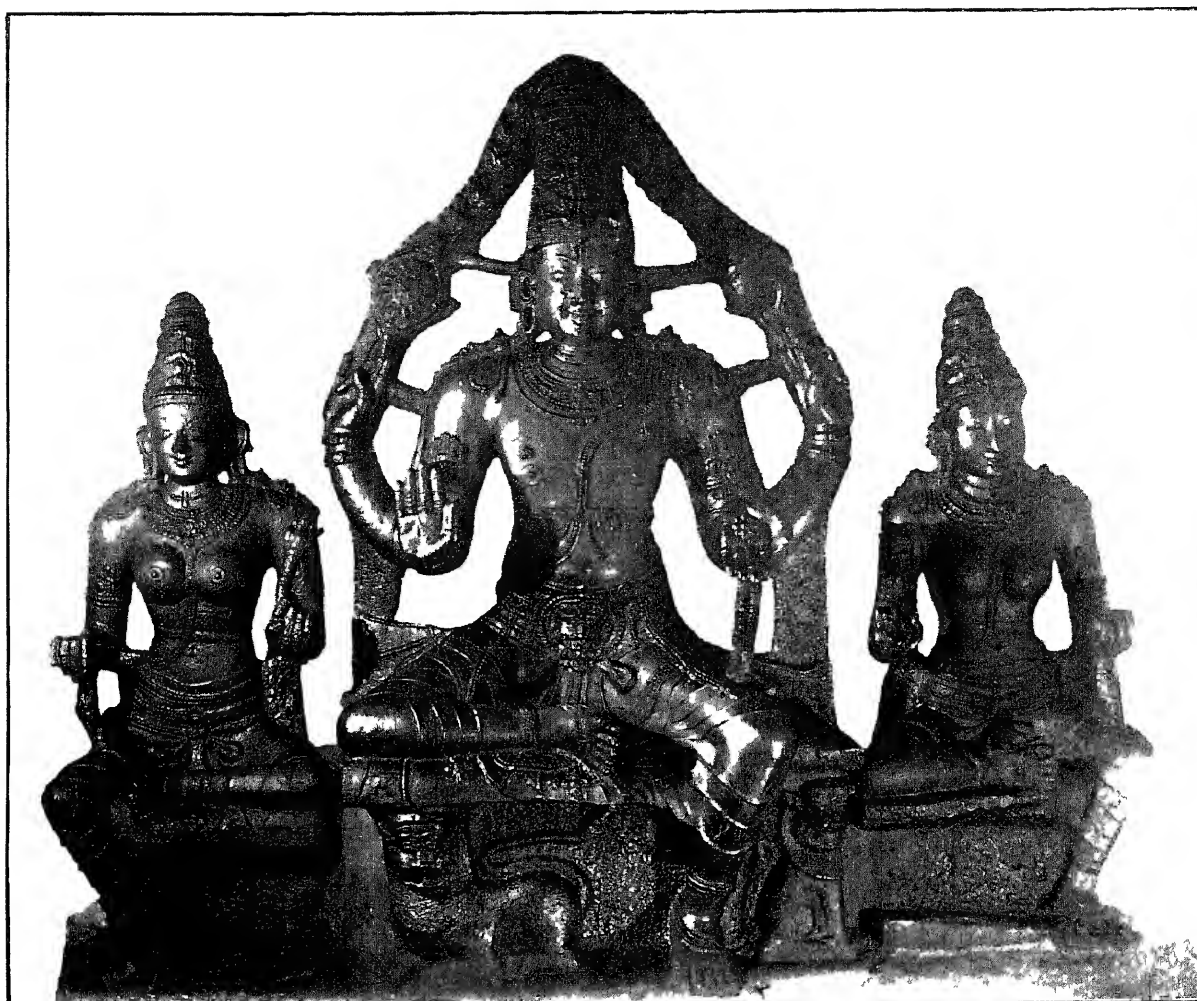
The Dharmadēva temple standing a little distance to the south of the Vijayēndra temple is a modern structure of no architectural importance. It contains several painted wooden images. It is said that the Karaga festival is celebrated in the temple once a year.

Dharmadeva temple

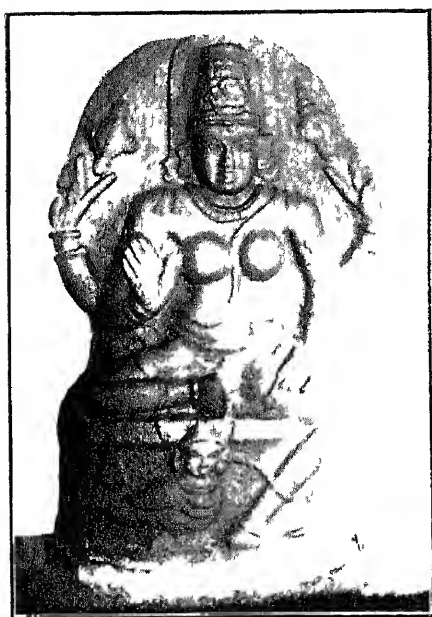
Maḍivāla

Maḍivāla is a village situated about half a mile to the south-west of Kyāsamballi which is the headquarters of a hobli in the Bowringpet Taluk of the Kolar District. During the period of the Chōla governor Ilavañji Vāsudēvaiāya (13th century) it

Situation



1 VITTALENDRASAMI AND HIS CONSORTS, VITTALENDRA TEMPLE, BETAMANGALA (p 47)



2 VAISHNAVI, ARKESVARA TEMPLE, BETAMANGALA (p 48)



3 ILAVANTI VASUDHARAYA, SVAYAMBHUVESVARA TEMPLE, MADIVALA (p 52)



4 BHAIRAVA (DAKSHINAMURTI ?), SOMESVARA TEMPLE, HUNGUNDA (p 59)

belonged to the Muluvāyi kingdom in Ilavañji-nādu of the Nīgarilī Sōlamandalam. The chief temple at the place is that of Svayambhuvēśvara which is an ornate structure built in many respects like the Sōmēśvara temple at Kurudumale.

SVAYAMBHUVĒSVARA TEMPLE.

Of the many inscriptions engraved on the walls, basement cornices and pillars of the temple, the earliest, namely, Bowringpet 35 (*f*) has been ascribed to c. 1200 A.D. though it does not in fact mention any date. The earliest inscription that gives a

History.

date is Bowringpet 35 (*b*) of 1428 A.D. which is to be found on the right side of the main doorway of the temple. It says that during the rule of Kuttādun Dēvan, son of Jayangonda Śōla Ilavañjiya Rāyan *alias* Mārālvān, two servants of the ruler made certain grants to the god. Thus the construction of the temple and the consecration of the linga are not mentioned in any of the earliest dated inscriptions. In the absence of such inscriptions therefore we may ascribe the temple to the period of Ilavañji Rāya, grandfather of Ilavañji Vāsudēva Rāya, the builder of the Sōmēśvara temple at Kurudumale. In the workmanship of the outer walls, the cornices, the pillars and pilasters, there is so close a resemblance between this temple and the Sōmēśvara temple at Kurudumale that it is very likely that Ilavañji Vāsudēva Rāya followed the architectural traditions current during his grandfather's days while building the Sōmēśvara temple at Kurudumale. Some of the architectural features met with in the temples of South Mysore as, for instance, the one at Rāghavāpura, are also to be found here.

Constructed in about 1200 A.D. the Svayambhuvēśvara temple belonging to the Kēśavan-pallam of Ilavañji-nādu continued to be endowed with grants during the late Hoysala and Vijayanagar periods. Grants of land at the time of the Hoysala king Rāmanātha are mentioned in the inscriptions Nos. Bowringpet 23, 25, 27, 33, etc. A gift made to the temple at the time of the Vijayanagar king Mallikārjuna-mahārāya is mentioned in inscription No. Bowringpet 18. Another gift made during the period of Virūpāksha (1472 A.D.) is mentioned in Bowringpet 19.

The temple faces east and consists of a garbhagriha, a double vestibule (of which the inner ankana is closed and the outer one open),

General description.

and a navaranga having in its central ankana four Dravidian pillars (Pl. VI, 1). All round the temple runs a pillared verandah which unfortunately has in many places collapsed and in others disappeared completely. In front of the temple there is a mahādvāra having a porch on the inner side and another porch on the outer side. The inner porch is borne on four pillars

Porches of mahadvāra.

which, however, are different from those met with in the Kurudumale group of temples. Each of these pillars rises on a square base and has a sixteen-fluted shaft surmounted

by indented cornice mouldings ornamented with hanging rudrāksha beads below them. At the base of the shaft is a vertical band of flutes while above the cornice mouldings already mentioned appears a vase moulding which is surmounted by what seems to be a trident or the 'Trinatra' symbol. Above the vase appears a wheel moulding ornamented by vertical flutes. The abacus is square and is carved with the lotus design on its undersurface. The base of each pillar has its four faces carved with low-relievo figures. Among the figures, there are an eight-handed dancing Siva, an eight-handed standing Aṣṭhanāṁśvara, a seated devotee and a seated four-handed Ganapati.

The pillars of the outer porch of the mahādvāra are Dravidian in style with cubical and eight-sided mouldings. The capitals of these pillars have the imitation ribbed ornamentation. The pillars of the cloistered prakāra are all plain having each a cubical base, an eight-sided shaft and another cubical moulding resembling the base. It is not known when the cloistered prakāra was constructed. Possibly the mahādvāra and the prakāra were both built during the 14th century.

The tall pillar in front of the temple and the four-pillared Nandi pavilion are perhaps the contributions of the Vijayanagar period. Similarly the low-roofed plain structure enshrining a rude image of Pārvatī may have also been the contribution of the Vijayanagar or even later period.

The main temple which consists, as already stated, of a garbhagriha, a double vestibule and a navaranga has been raised on a basement consisting of five cornices as follows.—

Description of main temple

- (1) A cornice bearing the lotus ornamentation
- (2) A square cornice
- (3) An octagonal cornice with an inner cornice, above and below, bearing the lotus design
- (4) Square with an inner cornice of plain pilasters below and above.
- (5) Square with lotus ornamentation below

These cornices run uniformly all round the temple.

The outer walls (Pl II, 4) are relieved by right-angled, eight-sided and turret-bearing round pilasters. The round pilasters issue out of kalasas. There are also on the outer walls broad and empty niches bearing turrets. These turrets are boat-shaped and surmount an eaves-shaped cornice moulding relieved at intervals by kīrtimukhas and bearing a frieze of sea-horses above it. In the middle of each boat-shaped turret is a kīrtimukha arch having under it sometimes a seated lion (south-east, south), a dancing figure (north-east, north), a seated figure with folded hands (north) and mostly the figure of seated Gaṇēśa. The figure of Gaṇēśa appears also on the turrets borne by the round pilasters issuing out of kalasas. All the pilasters

Outer walls

are decorated above their shafts with the loaf- and biscuit-shaped mouldings and are surmounted by capitals having plantain bud hangings as at Kaivāra and elsewhere in the mediæval eastern school of Mysore sculpture. The cornices, the pilasters, the turrets and the capitals together with the vertical designs appearing here and there on the square base of the pilasters and on either side of the kalasas heighten the effect of light and shade forming the main feature of the ornamentation of this temple.

The navaranga has two niches on its eastern outer wall and three on its southern and northern outer walls. The sukhanāsi has one niche on the south outer wall and another on its northern outer wall. The gaibhagriha has a niche on its south wall, another on its north wall and a third on its west wall.

The eaves are sharp and boat-shaped and run uniformly all round the temple. They are relieved at intervals by kīrtimukha ornamentation embellished on either side with variegated creeper and scroll work and enshrining figures of human heads mostly and sometimes those of differently shaped lotuses, of swans, Gaṇēsa, linga, Nandi, turreted small niches, Yōgā-Naiasimha, kalasa, etc.

Above the eaves runs all round the temple a frieze of sea-horses. The temple has no parapet. The tower which is of brick and mortar does not appear to be very late in date, though it is difficult to believe that it is of the same date as the temple. Tentatively we may assign it to the fifteenth century. It consists of a tier of boat-shaped and square-shaped turrets on which rises an eaves-shaped cornice surmounted by a large square-shaped and high necked āmalaka with the figures of Yakshas (resembling Atlantes) and seated images of Śiva (south), Naiasimha (west), Brahma (north) and Śiva (? east) on the façades. The cornice above the first tier has at the corners seated figures of bulls.

The jambs of the navaranga doorway have vertical bands ornamented with lotus, scroll and creeper. These bands are carried over the lintel also. In the middle of the lintel is the representation of a kīrtimukha. The navaranga hall is large, being about 25 ft square. The ceilings consist of plain slabs and are divided by beams, as at the Sōmēsvara temple, Kurudumale, into four compartments only, being arranged svastikawise round the central ankana. Thus the east and south-east ankanas have one ceiling, the south and south-west have another, the west and north-west have a third and the north and the north-east have a fourth. The central ceiling is deep and large and raised on two sets of corner stones having, like the central slab of the ceiling, relievo carvings of lotuses inset in squares on their undersurfaces.

The navaranga pillars and pilasters are all Dravidian in type as at Kurudumale and elsewhere and have the cubical, the eight-sided and the sixteen-fluted mouldings

on the shafts. Then capitals are provided with plantain bud hangings. On the cubical mouldings of the pillars appear the relievo figures of the following —

Lingas with lady worshippers, Māikandēya and the linga, Bēdar Kannappa and the linga, Unamahēśvara, Vishnu, Nandi, cow and linga, a sage, wheeling acrobats, seated lion, four-handed Ganēśa standing, hidden horse, hidden elephant, dancing figures, marching lion, wrestlers (north-west pillar), dancing Ganēśa, seated Lakshmī, Shanmukha riding a peacock but having only one head, Vālī and Sugrīva fighting, Śīmivāsa, etc

The cubical mouldings of the pillars on either side of the outer open vestibule are carved with the figures of Ganēśa, Vēnugōpāla, Mahishāsura-mardīnī (in the Chōla style), an elephant attacked by a lion, etc

Vestibules and garbhagriha

The doorway of the inner vestibule has the creeper and floral ornamentation on the jambs and an eaves-shaped cornice above the lintel. The ceiling of the inner vestibule has the representation of a padma inset in a circle. The doorway of the garbhagriha has pilasters on either side whose eight-sided shafts rise on cubical bases ornamented with scroll work as in the case of the pilasters on the outer walls of the temple. The ceiling of the garbhagriha is raised on two sets of corner stones and has the carving of a padma in the centre. The main linga of the temple is about 2 feet high.

In the outer vestibule of the temple are kept the stone images of Bhairava, and Dakshināmūrti. Both these images show a vigorous attitude though they are carved of hard granite. They are both relievo figures and belong, in all probability, to some older temple. They appear to have come from the Chōla times. In the navaranga are kept the following images —

Images

- 1 A lady devotee standing with folded hands
- 2 Another lady devotee ornamented with rudrāksha necklace and armlets and wristlets. She is seated in padmāsana and in the attitude of dhyāna holding a rudrāksha garland in her hands
- 3 A good standing figure of a chief looking very much like the image of Ilavañji Vāsudēva Rāya at Kurudumale and Āvanī. He is bearded and has his hands folded. Perhaps it is another image of Vāsudēva Rāya himself. His wife and daughter are said in the inscriptions to have endowed the temple with grants
- 4 A seated male figure with rudrāksha garlands like No 2 above
- 5 Image of a two-handed and standing lady with her right hand in the abhaya-mudrā and her left hand placed on her kati. She wears her loin cloth like a *dattu* and on the garment the folds are boldly shown. Her breasts are bare. She wears necklaces, armlets and wristlets as also

ear-pendants The figure is in high relief and about $1\frac{1}{2}$ feet in height. It appears to have been brought from elsewhere and looks very much older than the temple. It is not known whom it represents.

- 6 Dancing figure of a two-handed lady There is a male figure to her right and a boar-faced anthropoid figure to her left. On either side below her are the figures of the sun (right) and boar (left). Perhaps it is a figure of dancing Durgā (?). This image too seems to have been brought from elsewhere and looks older than the temple.

- 7 A seated Gaṇēśa—rude

The tall pillar in front of the temple is about 40 feet high and tapering. Its eight-sided shaft rises on a cubical base. Above the shaft is an octagonal ribbed band surmounted by the vase and wheel mouldings. The abacus has floral ornamentation on its undersurface.

PĀRVATĪ TEMPLE

The Pārvatī temple stands to the north of the northern kaisāle of the Svayambhuvēśvara temple. It is a structure of very late times containing what appears to be a late Vijayanagara period image of Pārvatī, about $2\frac{1}{2}$ feet high, in the main cell. She holds abhaya, padma, padma and dāna. The temple consists of a garbhagriha, a vestibule and a navaranga. In the central ankana of the navaranga the four pillars are Dravidian having the usual cubical and eight-sided mouldings.

KUMĀRA SHRINE

The shrine of Kumāra stands to the south of the Pārvatī temple. It is also a structure of very late times and consists of a garbhagriha and a vestibule only. The main image is a rude relievo figure, about 2' high. It is four-handed and holds abhaya, dagger or Śakti, mṛiga and katī. It rides a peacock.

OUTER PRĀKĀRA

The area comprising the main temple, its prākāra and mahādvāra, the Pārvatī and other temples as also the pillar in front of the main temple has been enclosed in a large outer prākāra which is now in ruins. In the north-east corner of this area is a pond provided with stone steps.

GANGAMMĀ SHRINE

To the north-east of the Īśvara temple is a small late structure enshrining a *yantrakallu* called Gangammā by the villagers. Above the shrine is built, in brick and mortar, a tower which, in its appearance, resembles a North Indian tower.

Ramasagara

VENKATARAMANA TEMPLE

Rāmasāgara is a village situated about five miles to the south-east of Bētamangala. The name of the Venkatarāmana temple at the place is wrongly given as that of Chennakēśava in the *Epigraphia Carnatica*, Kolar District, while editing the inscription No. Bowringpet 12.

The outer walls of the garbhagriha and vestibule seem structurally to have been constructed in two different periods. Up to half of their present height their character suggests that they were put up some time during the 14th century. The rest of these compartments as also the navaranga appear to have been constructed during the 15th century. The original outer walls are relieved by right-angled and eight-sided pilasters having cubical bases.

The main image in the garbhagriha is that of the god Śrīnivāsa holding abhaya, chakra, śankha and kati. There is no prabhāvali. Though the face of the image has good features, the drapery and other ornamentation are not so well worked as in the sculptures of the Hoysala period. Nor are the images of the consorts of the god well executed. There appears to be however some attempt to copy Hoysala models in the workmanship of the images. Hence it is possible to assign the original temple and its images to the 14th century. There is a Tamil inscription at the north-western corner of the temple which has been ascribed to the 14th century.

VĪRABHADRA TEMPLE

The Vīrabhadra temple at Rāmasāgara is a structure belonging to the late Vijayanagar period. It consists of a garbhagriha enshrining a rude image of Vīrabhadra, about 4' high, a closed vestibule, a navaranga with thick Dravidian pillars and a one-ankana porch. The outer walls are raised on a basement consisting of two plain cornices and are rid of all ornamentation except for an obscene group appearing on the east outer wall of the navaranga. The tower above the garbhagriha is of brick and mortar and belongs to the Pāllegār period.

ĪŚVARA TEMPLE

The villagers call the god of this temple as Sōmēśvara. But in the Epigraphia Carnatica he is called Viṇūpāksha. In construction the temple is exactly like the Vīrabhadra temple. The porch here is borne on Dravidian pillars.

General description

The navaranga pillars are typically of the Vijayanagara period, having the cubical, the eight sided and sixteen-fluted mouldings and capitals provided with plantain bud hangings. On the cubical mouldings of the pillars appear the relievo figures of Kaumārī, Sūrya, Durgā, an elephant pulling out a man, a figure in the attitude of cutting something with his dagger, a sage riding on a matsya, Gaṇēśa, seated lion, puruṣamrīga, Tāṇḍavēśvara, Bālakrishna, Krishna and the Gōpīs (naked), Vēnugōpāla, a man worshipping the linga, Kāliya-mardana, long-trunked yāli, Durgā, a hunch-backed person standing with a staff (elsewhere identified as Sugatūi Tamme Gauda), Īśvara on Nandi, Chandikēśa, rearing lion, Vīrabhadra, dancing Yakshas, Bēdar Kannappa, Yaksha musicians, a lady archer, dancing ladies, etc.

Navaranga

The ceilings of the navaranga are plain. Among the images kept in the navaranga the following may be mentioned: Gaṇēśa, Durgā, Bhairava, Brāhmī, Vārāhī, Māhēśvarī, Indrānī and Vaiṣṇavī. The respective vehicles of the goddesses are carved on the pedestals. Vārāhī has the buffalo for her vehicle.

In the inner vestibule is the image of a standing Pārvatī, about 2½' high. The linga in the main cell is also about 2½' high. A Nandi of hard stone but well worked is placed in the front porch of the temple facing the linga.

Main cell.

OTHER MONUMENTS

To the north-west of the Vīrabhadra temple is a small shrine consisting of two chambers of which the inner one enshrines a small image of Bhadrakālī, about 2½' high including its pedestal. The image is four-handed and holds trident, paraśu, damaru and kapāla. Since it is mutilated, it is not worshipped.

Bhadrakali.

A tall pillar, about 24' high, stands on a plain platform at a distance of about 50 yards to the east of the Vīrabhadra temple. At some distance to the north-east of the pillar is an uyyāle-kamba.

Pillars.

Nearby is a small pillar, about 5' high, which terminates in the form of a lotus bud. The people worship it as Māiammā. On the east face of the shaft of the pillar is the representation of a human head wearing a tiara.

Tank To the east of the temples is a large tank called Bukka sāgara. It is mentioned in the inscription No Bowringpet 13 and belongs to the time of the Vijayanagar king Dēvarāya. May it be that the tank was constructed during the time of Bukka?

PĀTĀLAMMĀ TEMPLE.

The image This is a rude structure of plain pillars and mud walls and consists of just one cell with a mantapa in front. In the cell is enshrined a seated image of Pātālaṃmā on a horse pedestal. The horse is fully caparisoned. The goddess holds abbaya, trident, lotus and kapāla. Above her tiara is the representation of a five hooded cobra. The image appears to hail from about the fourteenth century.

TIRUPATI GANGAMMĀ TEMPLE

This is a recent structure and enshrines a very rude image of no artistic merit. The temple consists of a single cell. The goddess is called Tirupati Gangammā by the villagers.

Hunkundapatna

Situation Hunkundapatna is a roadside village on the Kōlār-Bētamangala road. It is situated at a distance of about 8 miles to the north-west of Bētamangala and about 11 miles south east of Kōlār. The surroundings present the view of a very craggy country full of huge rocky boulders lying here and there and particularly in the west, south-west and south directions.

About half a mile directly to the south of the village lies conspicuously a tor with a smaller boulder perched upon it (Pl VII, 3).
Legend The tor is locally called the Sita-gudda and the legend goes that during the southern wanderings of the hero of the Rāmāyana Sītā used to take her seat on this boulder.

At the time of the Sankrānti festival a *jāṭia* is held here every year and is said to be well attended by people. A story is told that during the time of Pūṃnah a certain Āli was residing here and that he was engaged in several battles with one Sōmappa. It is also said that this Āli was giving great trouble particularly to the young girls of the neighbourhood.

To the west and north-west of Sīta-gudda there is a wide strip of land, now under cultivation, which abounds in varied ancient pottery

Ancient site

(Pl VII, 4) In the south west direction of the fort there are the remains of a stone and mud fort wall which appears

to belong to the late Vijayanagara period. Beyond the fort wall and in the south-west and north-west directions the fields are bounded by rocky boulders. These fields mark the site of an ancient town which appears to have been existing in the early centuries of the Christian era as can be judged from the different types of potsherds collected during an overground survey. The painted potsherds collected on the site are of the following description —

- 1 Red and polished outside,
- 2 Red and polished outside and black and polished inside,
- 3 Red and black on the outside and plain inside,
- 4 Do with polished black inside,
- 5 Tan-coloured and polished on the outside and plain on the inside,
- 6 Do with polished black on the inside,
- 7 Incised ornamentation on the outer surface consisting of several linear and wedge-shaped designs,
- 8 Rope designs in relief on the outside

Besides the potsherds of the above description, there were collected a large number of black spouts, plenty of non slag pieces, shell bangle pieces, pottery spindle whorls, etc. Brick fragments are also to be found here and there on the site. Among the varied pottery collected there was none which had geometrical designs painted on it in light white as on the specimens found both at Chandravalli and Biamhagiri. It is possible to compare the site with the Śātavāhana layers at Chandravalli.

The remains of the fort wall consist of bastions, walls and parapets. Inside the area of the fort there are many stone foundations of houses.

Among other antiquities noticed on the site may be mentioned a hard stone image of Nandi and a mutilated figure of a standing four-handed Sūrya. The latter appears to date from about the 12th century.

There is also reason to believe that the surroundings of Hunkundapatna may contain vestiges even preceding the Śātavāhana period.

Prehistoric antiquity

To the west of Sīta-gudda there are several cave shelters which, besides yielding potsherds of the Śātavāhana period, seem to have been the dwelling places of prehistoric man. About ten yards in front of the Sīta-gudda cave was picked up a somewhat broken but highly polished neolith. Near the find spot of the neolith there is a boulder with about half a dozen cuplike depressions on its upper surface. Each depression is about 5" deep and more than a foot in diameter.

VĒNUGŌPĀLA TEMPLE

The Vēnugōpāla temple inside the village is a structure barely appearing to be a century old. It faces west and consists of brick and mortar outer walls and square pillars in the navaranga. The old image of Vēnugōpāla is not worshipped now but is kept in the navaranga. The present image in worship is said to have been sculptured at Āvanī about 25 years ago. The temple does not call for any special remark.

Hungunda.

The village of Hungunda is situated about two miles to the south-west of Hunkundapatna. It appears to be a place of great antiquity. About half a mile to the north of the village there is a wide strip of land, mostly under cultivation now, which is full of prehistoric cromlechs similar to those discovered near the Kolar Gold Fields (Pl III, 2). Many of these cromlechs have been deprived of their rings of stones on the surface by the ignorant villagers. There are still several which are remaining intact. Their average diameter is about 15 to 20 feet. The boulders forming the rings on the surface are even larger here than those met with near the Kolar Gold Fields. The occurrence of these cromlechs coupled with the fact that in the neighbourhood are to be found traces of ancient gold mining, suggests that the authors of the cromlechs were perhaps prehistoric miners. This fact is supported by the name the village bears. In the Tamil inscriptions near the Sōmēśvara temple the name Porkundam is mentioned. Porkundam means golden hill and is perhaps the Tamil rendering of the Kannada word Honkunda. In several parts of the ancient site large quantities of what are called gold husks are said to be found even now.

During the historical period also Hungunda seems to have been an important place. Its situation in a valley surrounded by rocky boulders afforded the place a natural means of defence. We learn from the inscriptions that various battles were fought near the place during the ninth and tenth centuries. There are many vīragals of the Nolamba period to the south-east of the village.

Near the place where the inscriptions are found is a mound called Dimāladinne which is very ashy. The mound is extensive and indicates perhaps the site where in olden days gold was extracted. Nearby is to be traced an ancient site strewn with potsherds similar in character to those found near Hunkundapatna. On the surface we can see old painted and polished pots sticking out of the earth.

Among the inscriptions there is a peculiar Sidigallu on which are represented the figure of Gaja-Lakshmī, several symbols like the chatra, dipa, sun, crescent, etc., a figure of Durgā, a horse with a tōṛana behind, the severed head of a person above the horse, a person with drawn sword, etc.

SŌMĒŚVARA TEMPLE

The Sōmēśvara temple is situated on the hill to the west of the ancient site of the
 History Dimāla-dinne at Hungunda. The structure seems to hail
 from about the Chōla period, though the earliest inscription
 mentioning the temple is dated in 1280 A D

It consists of a garbhagriha, a vestibule and a navaranga in whose central ankana
 there are four cylindrical pillars rising on square bases
 Description The navaranga has a doorway on the south and another
 on the north. Structurally the navaranga seems to be a

later addition or an after-thought since its outer basement cornices do not correspond with those of the garbhagriha and vestibule and since its outer walls are of brick and mortar while those of the garbhagriha and vestibule are of stone. But the four central pillars of the navaranga are unmistakably of the Chōla type as also the Nandi. Perhaps, as at Hale-Ālūr in the Mysore District, there was here a Nandi pavilion originally open in front of the temple and subsequently the present navaranga was built so as to include this pavilion.

The outer walls of the garbhagriha and vestibule which are relieved by thin right-angled pilasters are raised on a basement consisting of two cornices of which one is octagonal and the other square. The eaves have a sharp curve and are ornamented with kīrtimukhas at intervals on their front face.

In the navaranga are kept the figures of Nandi, Gaṇēśa, Vīrabhadra and Sūrya-Nārāyaṇa. The images of Nandi and Gaṇēśa are of course of the Chōla period.

The central ceiling of the navaranga has the figure of a padma in relief.

The doorway of the vestibule has its jambs ornamented with creeper, scroll and bead work. This ornamentation is carried over the lintel also. On either side of the doorway there is in the wall a creeper-bearing kalasa as at the Arunāchalēśvara temple at Nandi. Inside the vestibule is kept a beautiful relievo figure of a seated Bhanava (or Dakṣiṇāmūrti?) (pl IV, 4). It is a very forceful figure in bold relief with dishevelled hair and canine teeth. Seated in padmāsana the figure holds in its four hands the following attributes: abhaya, damaru, snake and kapāla. There is sarpa coiling round the figure like the yajñōpavīta and the image wears nāgābharana.

The linga in the main cell is about 3' in height including the pedestal and is round-topped. It is worked of hard black stone.

That the temple belongs to the Chōla period is gathered by the circumstance that a Chōla copper coin was picked up near it during the time of inspection.

To the north-west of the temple are several natural caves which are worthy of detailed examination for any prehistoric remains that they may contain.

CHAUDĒŚVARĪ TEMPLE

The temple of Chaudēśvarī is situated about a hundred and fifty yards to the east of the village. The structure seems to be of the Pāllegāi period and to have been renovated in recent times. It consists of a garbhagriha and a front mantapa only which are both in very ruinous condition.

Inside the garbhagriha there are independent images of the Saptamātrikas attended by Vīrabhadra and Ganēśa which are all very **Old images.** probably of the Chōla times. They are all in bold relief and in the seated posture on a long pedestal of recent times. They are as under —

- 1 Vīnādhārī Vīrabhadra facing north with a two-handed lady attendant seated beside him
- 2 Brāhmī facing east
- 3 Kaumārī do
- 4 Vaishnavī do
- 5 Vārāhī do
- 6 Indrānī do
7. Chāmundā called Chaudēśvarī facing east
- 8 Ganēśa facing south (rather small in size)

No 7 Chāmundā is the principal deity worshipped in the temple. It is larger in size than any other image in the group. It is about 3' high and is eight-handed holding trident, dagger, sword, damru, ankusa, bow, buckler and kapāla. She wears a garland of skulls and a skull-headed kuṭita. She has canine teeth and flames are represented as darting from behind her head. The demon Mahisha whom she spears has fallen prostrate on the ground. The diaphery of the goddess is well worked and the features of the body have a general forceful expression.

Markandesvara Betta.

(Near Vakkalēri)

MĀRKANDĒYA TEMPLE

(Pl. VI, 2)

About two miles to the south-east of Vakkalēri, a village in the Kōlār Taluk, there is a hill known as Mārkanḍēśvara Betta which is noted for the large temple of Mārkanḍēya that has been built on its summit (Pl VIII, 2). The structure is typically Dravidian in style and has almost all the appurtenant compartments of a South Indian temple except a huge gōpura above the mahādvara.

It is a pity that there is no lithic record or other evidence to indicate the date of its construction, though the temple is large. We have

History

therefore to depend primarily on architectural evidence to deduce its history by stages. The conclusions suggested here are thus tentative only and stand to be corroborated by some future discovery of inscriptional or other evidence.

Structurally the garbhagriha and vestibule form a distinct group and seem to have been constructed during the 14th century as indicated by the outer basement cornices which correspond to those met with at the Vidyā Śankara temple at Śingēri. The navaranga with its different basement cornices and outer walls forms the second group and may have been built during the 15th century. The third group which may have been added during the latter part of the 15th century consists of the mukhamantapa, the wide porch of the temple with its long flowing 'S'-shaped eaves, the kalyānamantapa to the north-east of the temple, the Virabhadra shrine to the south of the mukhamantapa with its surrounding pillared verandah and its front porch with pillars as at the porch at Kaivāra, the Nandimantapa, the Bali-pitha and the Vasanta-mantapa. The fourth stage of addition which seems to have been made during the early part of the 16th century appears to consist of the mādādvāra and the lamp pillar only, while the fifth stage which perhaps is to be dated in the latter part of the 16th century seems to consist of the prākāra with its pillared verandah on the inside, the pillared verandah round the garbhagriha, vestibule and navaranga and the Saptamātrika and Ganēśa shrines to the south and south-west of the main temple. The shrines of Kumāra (west), of Pārvatī (north-west), of Chandikēśa and Vishnu, called Venkataramana (north) and of Kālabhanava (north-east) belong to the last group and are attributable to the early part of the 17th century, while the walling up of the opening in the north-west of the mukhamantapa and the provision of doors and windows here and there in the temple are of recent days. The brick and mortar tower above the garbhagriha and the Ganapati shrine may belong to the 17th century.

The basement cornices of the garbhagriha and vestibule have the following mouldings (1) lotus, (2) rope band as at Śingēri;

General description

(3) square, and (4) square with lotus. The outer walls are relieved by dwarfish, right-angled pilasters, pilaster-bearing kalāśas with creepers and tufted niches. The tufts are boat-shaped and are surmounted by a row of finials and rise on eaves-shaped

Garbhagriha and vestibule

cornices. Inside the niches there are the relievo figures of —

- South* — (1) dancing four-handed Ganapati,
(2) four-handed Brahma,

West —(3) Janārdana with abhaya, chakra, śankha and gadā,

North —(4) Śiva, and

(5) Sūrya

Below the eaves there is a frieze of lotus moulding. The eaves are sharp and are relieved by kūṭimukha ornamentation at intervals on their surface. The brick and mortar tower is unimportant. The linga inside the garbhagriha is of black stone. The ceilings of the garbhagriha and vestibule are plain.

Like the garbhagriha, the navaranga is square in plan. The outer walls are plain and consist of oblong stone slabs which are well dressed and set on edges. The basement consists of three

Navaranga

cornices as follows — (1) square, (2) sixteen-fluted and (3) eaves-shaped with leaf ornamentation and kūṭimukha arches and seated lions at intervals.

The mukhamantapa which appears to have been built in imitation of the navaranga so far as its basement, walls and pilasters are concerned, has a doorway on the east and another on the south. On either side of each doorway there are vertical

Mukhamantapa

panels of figure sculptures among which may be mentioned the figure of a two-handed person (identified by the late R. Narasimhachari elsewhere as that of Sugatūr Tamme Gauda—M. A. R. 1919, p. 5) leaning on staff and wearing cloak to the right side of the south doorway. On either side of the doorways appear the beaded and scroll ornamentation and on the lintels are carved the figures of Gōpalakrishna.

The mukhamantapa is an oblong hall consisting of 18 ankanas and appears originally to have had a passage in the north-western corner. The ceilings are all flat excepting only the central one which bears a padma relievo inset in a square. The pillars of the hall are Dravidian in style with cubical, eight-sided and sixteen-sided mouldings. Their capitals have the plantain bud hangings. Above the pillars of the central square the beams have on their inner faces interesting sculptures of dancing Yakshas, moving two-handed figures, two swans with their necks inter-locked and floral work. On the cubical mouldings of the pillars appear the relievo figures of gods, etc., among which may be mentioned Ganapati, Śiva, Brahma, dancing figures, Yōgānārasimha, Vīrabhadra, rearing and seated lions, anthropoid Gandabhērunda, Ugra-Narasimha, Krishna and the Gōpīs, Gaṇāsūyamardana, a royal couple, a Siddha (with the legend Bāla-Siddhaya-Dēva), ladies engaged in kōlāta, etc.

That the mukhamantapa is a later addition or at least an after-thought is indicated by the pilasters set up against the east wall of the navaranga.

To the right of the navaranga doorway is sculptured on the wall the relievo figure of a peacock with a cobra in its beak and above it is another figure representing fish. The navaranga doorway is guarded by the images of Saiva dvārapālas. On the

Navaranga

jambs are carved vertical panels of figure sculpture. There are also to be found the usual beaded and scroll work on the jambs and lintel. A figure of Gaja-Lakshmi decorates the lintel. The ceilings of the navaranga are all flat excepting for the construction of a ventilator in the central square. The pillars are like those of the mukhamantapa with figure sculptures appearing on their cubical mouldings. Among these figures appear Gandabhairunda, a lady with parrot, monkey and cobra, Bhairava, Vishnu, scenes of Krishna-lila, bearded drummer, huntress, a vigorous elephant, a dancer with dishevelled hair, Hanuman, a two-handed figure with something in his hands, Vidyadhari, etc.

The basement cornices of the third group of structures consisting of the wide porch in front of the temple, the kalyanamantapa, etc., have a uniformity of design and consist of a square cornice, a plain pilastered inner cornice and an eaves-shaped cornice

Porch

ornamented with leaf designs and kirtimukhas alternating. The pillars of the porch are all Dravidian in style and have figure-bearing cubical mouldings alternated by eight-sided mouldings and are surmounted by capitals provided with plantain bud hangings. Among the figures appearing on the cubical mouldings are to be found those of a linga, a huntress, Kalinga-maidana, Yoganarasimha, monkey, Kodanda-Rama, Siva, elephant, and a two-handed person wearing a cloak (identified as Sugatū Tamme Gauda).

Each of the two rows of pillars of the kalyanamantapa consists of four pillars having the usual figure-bearing cubical mouldings in

Kalyanamantapa and vasantamantapa

addition to the eight-sided mouldings. The figures appearing on the cubical mouldings are as usual and are similar to those appearing on other pillars at the temple. The Gandabhairunda appears here also. Among the pillars of the vasantamantapa those on the north side are composite. The smaller pillars are borne on seated lions and the larger ones have square bases and thirty-two-fluted shafts with circular ribbed bands and vase mouldings surmounted by leaf-shaped mouldings. On the cubical mouldings of the larger pillars appear, as on other pillars, relievo figures of gods, devotees, etc. The capitals are provided with plantain bud hangings. The eaves of the vasantamantapa are similar to those of the porch. They are long and 'S'-shaped with deep flutes on the undersurface.

The outer walls of the Virabhadra shrine are relieved by plain right-angled pilasters bearing oblong brackets. Some of them have the

Virabhadra shrine

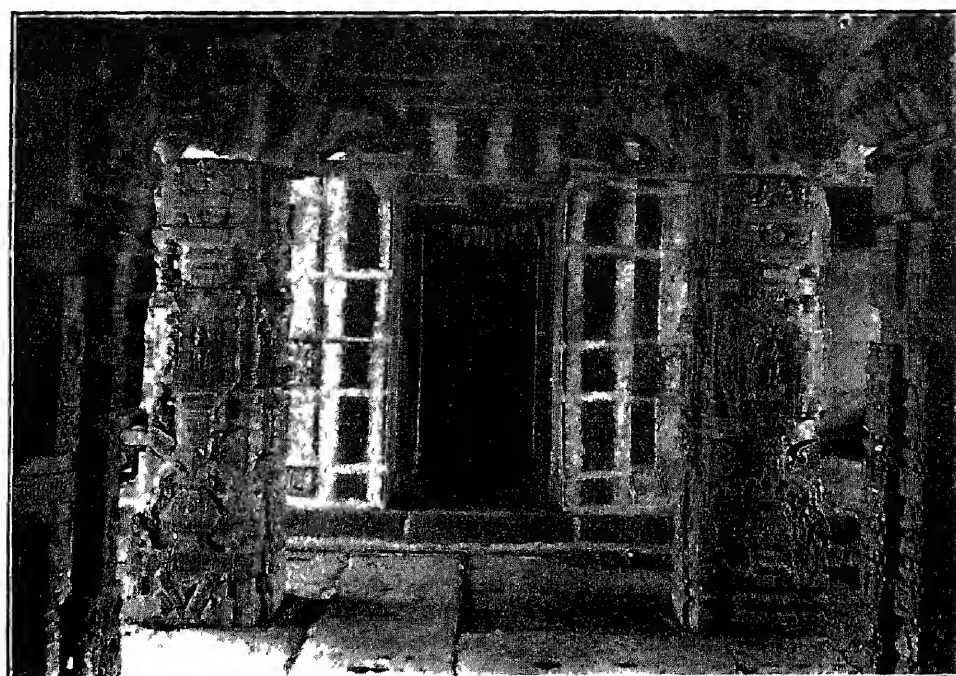
imitation ribbed ornamentation appearing on their brackets. The eaves are sharp with mouldings suggestive of the kirtimukha appearing at intervals on their front face. The doorway of the shrine is designed like that of the mukhamantapa with the floral, the bead and medallion ornamentation. On the lintel is a relievo padma with another padma appearing on the

undersurface of the lintel. The cell containing the Vīrabhadra image is oblong measuring 18' by 9'. In the middle of the shrine there is a beam poised on capitals having the plantain bud hangings issuing from the side walls. The image of Vīrabhadra, about 4' high, stands on a pedestal about 1 $\frac{3}{4}$ ' in height (pl. V, 3). The pedestal, the image and its tōrana are all carved of hard black stone. The god is four-handed holding sword, arrow, bow and shield. A small goat-headed attendant stands beside the god to the right with folded hands. The pedestal and the tōrana have been ornamented with padmas. The god stands under a kīrtimukha wearing kūrīta on his head and moderate ornamentation on the body. He has canine teeth and his countenance is rather ferocious. The limbs are slim and the muscles are distinctly visible. The folds on the abdomen are boldly shown. On the whole the general appearance of the image leaves a good impression and suggests the influence of Hoysala sculptures on the one hand and that of the Dravidian on the other.

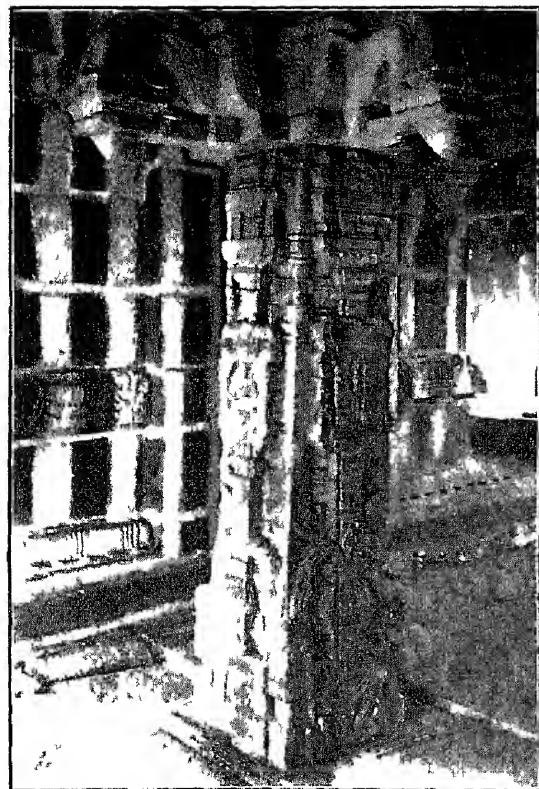
The pillars of the porch (Pl. V, 1 and 2) in front of the Vīrabhadra shrine generally resemble those in the front porch of the Amaranārāyaṇa temple at Kaivāra in the Chintāmani Taluk of the Kōlār District. But unlike those pillars these are carved of hard greyish granite with a wealth of minute details of ornamentation and of figure sculpture displaying a pleasing combination of varied designs and mouldings, smaller pilasters, niches and turrets, floriated arches, kīrtimukhas and gracefully hanging creepers, Yakshas, lions and elephants, kalasas and parrots and the figures of gods and devotees. Each pillar is differently wrought and is highly impressive in all its different compartments. All the pillars are provided with capitals of plantain bud hangings and remind us of the pillars in the kalyānamantapas at the Sōmēsvara temple, Kōlār, and the Bhōganandīsvara temple at Nandī. The ceiling of the porch is square and divided into nine panels with Umāmahēśvara riding on Nandī in the central panel and the figures of the Dīkṣāpālakas in the outer panels.

The mahādvāra of the temple is on the east side. It is about 20' high and raised on a basement consisting of two cornices, of which the upper one only is ornamented with the leaf, kīrtimukha and medallion designs. The walls are plain. The gateway which is about 15' high is furnished with two doorways, one on the outer side and the other on the inner side. The jambs of these doorways are well sculptured with figures of dvārapālas on the outer side and those of 'Madonna' on the inner side. Above these figures rises on the jambs an ornamental creeper scroll in the convolutions of which are carved the figures of dancing damsels, drummers, Kālingamaidana, peacock, Vidyādhari, Nandī, Bhaktas, sages, vigorous elephants, yālis, etc. The scroll work is carried on the lintel also. Gaja-Lakshmī decorates the lintels of both the doorways. In addition to the scroll design, the jambs have the bead and medallion ornamentation. On the right jamb of the inner doorway is sculptured a

MARKANDEYA TEMPLE, MARKANDESVARA BETTA



1 PILLARS OF THE PORCH IN FRONT OF VIRABHADRA SHRINE (p 64)



2 ONE OF THE PILLARS OF THE FRONT PORCH IN FRONT OF VIRABHADRA SHRINE (p 64)



3 VIRABHADRA (p 64)

rearing lion on a rearing elephant. On the left jamb of the same doorway is sculptured an elephant-bodied and tiger-headed monster from whose floral tail issues a creeper scroll in the convolutions of which are carved the figures of a linga and an archer.

The outer *prākāra* with its long verandah on the inner side, the pillared verandah round the *garbhagriha*, vestibule and *navaranga* of the main temple, and the *Saptamātrika* and *Ganēsa* shrines which all seem to belong structurally to one group, have been raised on a basement consisting of two cornice mouldings, one of which is eaves-shaped and ornamented with the leaf and *kūṭimukha* designs. The pillars of these structures are shorter and Dravidian in style with the usual cubical and eight-sided mouldings. They are further slightly tapering. On the cubical mouldings appear the *relievo* figures of gods, animals and devotees as on the other pillars of the temple. But the workmanship of these pillars is definitely inferior to that of the earlier pillars. Their capitals too are provided with plantain bud hangings, but these are rudely worked.

The *Saptamātrika* shrine consists of an oblong cell with a porch of four pillars in front facing the main temple. In the cell are enshrined the rude images of the Seven Holy Mothers with *Vinādhāri*, *Virabhadra* to their right and *Ganēsa* to their left. They are all seated in a row on a platform.

The *Ganēsa* shrine faces east and is constructed to the south-west of the main temple. It consists of a square *garbhagriha* and a front open porch of four pillars. The image of *Ganēsa* is a well worked one and carved out of black stone. Including its pedestal, it is about 2' in height. The pedestal and the image are both carved with a good taste and belong, in style, to the period when the *Virabhadra* image was carved. But the cell containing *Ganēsa* is later.

The *Shanmukha* shrine consists of a square *garbhagriha* and has plain basement cornices and outer walls. The two pillars of its front porch have rearing lions on elephants. The image of *Shanmukha* in the cell rides on a peacock. The god has twelve hands and six heads. The images of his consorts stand on separate pedestals. In their workmanship these images seem to belong to the *Virabhadra* and *Ganēsa* group. It appears that these images were enshrined in this cell at a later date.

The *Pārvatī* shrine consists of a small square *garbhagriha*, a small square vestibule and a front porch of four figure-bearing Dravidian pillars. The image stands on a *padma* pedestal and is about 3' high. In her four hands the goddess holds *abhaya*, *padma*, *padma* and *dāna*. There is no *tōrana*. In workmanship the image seems to belong to the latter part of the 16th century. The outer walls of the shrine are like those of the *Shanmukha* shrine.

The Chandikēsa shrine which faces south consists of one cell with an image about a foot in height including the pedestal. The image is very rudely carved. The shrine is situated to the north-west of the main temple. The Vishnu shrine consists of a small square cell and a porch borne on four figure-bearing Dravidian pillars. The outer walls of the shrine are plain. The god is called Venkataamana and is four-handed holding abhaya, chakra, śankha and dāna. The image is about $2\frac{3}{4}'$ high including the pedestal. It has no prabhāvali. In workmanship it is much inferior to the images of Vīrabhadra and Gaṇēsa. The shrine of Kāla-Bhairava is designed like that of Vishnu with a pillared porch in front and contains in its main cell an image of Bhairava, about $1\frac{1}{2}'$ high.

Sivārapatna

SÔMĒŚVARA TEMPLE.

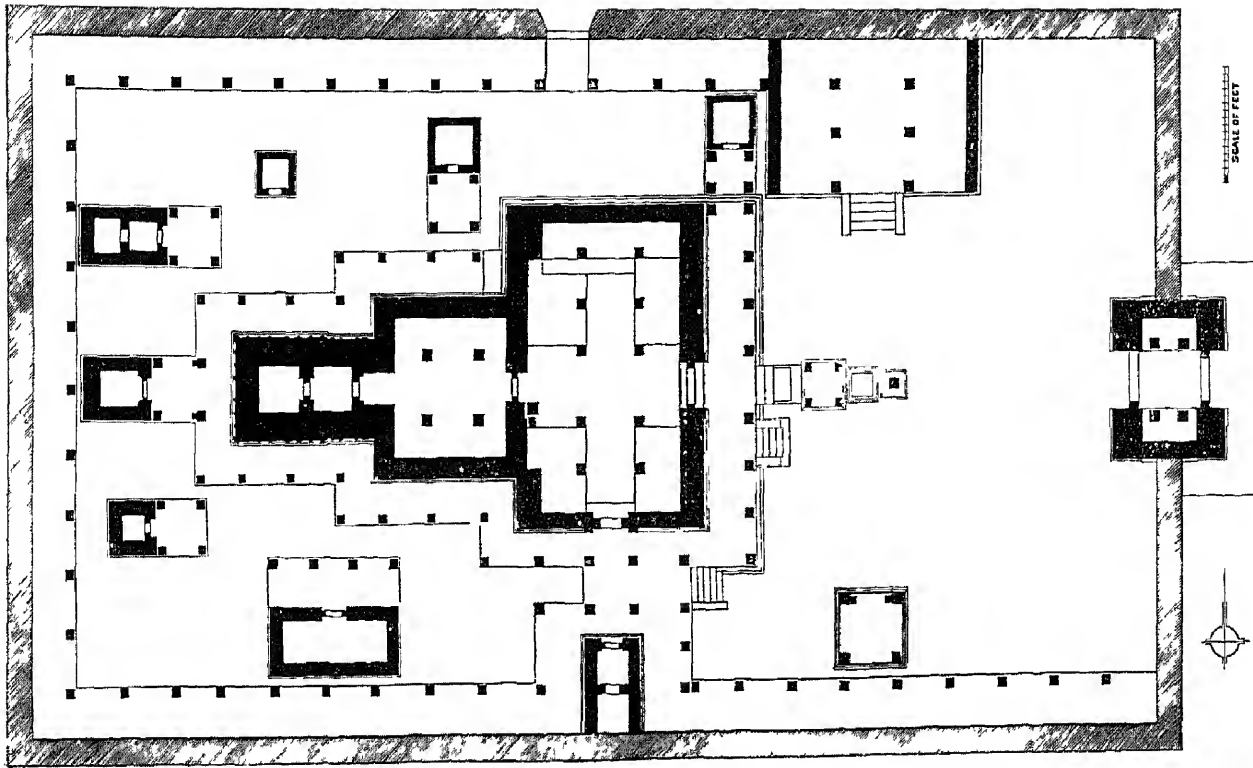
Sivārapatna is a place of great antiquity situated at a distance of about 5 miles to the south-west of Vakkalēri.

The Sômēśvara temple at the place is an old structure dating perhaps from the Chōla times and consisting of a garbhagriha, a closed vestibule and a navaranga with three additional open ankanas in front. The outer walls which are of brick and mortar and of modern date are dilapidated in several places and call for no special remark. The linga inside the garbhagriha is round-topped and thick, being about a foot or a little more in diameter. It is of black stone and is set up on a square pāṇipītha consisting of three cornices of which the middle one is octagonal. The linga and the pāṇipītha are about $2\frac{1}{2}'$ high together.

The ceiling of the vestibule has a padma relieve inset in the middle. It is raised on two sets of corner stones with a lotus in the centre. The navaranga doorway has floral ornamentation on the jambs. In the central ankana of the navaranga is a small couchant bull. It appears to be old though rather rude in workmanship. The central ceiling of the navaranga has a padma in relief. The four pillars of the central ankana are peculiarly shaped with a low square base and an octagonal shaft superimposed by an octagonal vase moulding and an octagonal loaf-shaped moulding. The capital bears plain brackets. The two pillars of the ardhmantapa have also the same mouldings but have no vase. Their mouldings too are rudely worked.

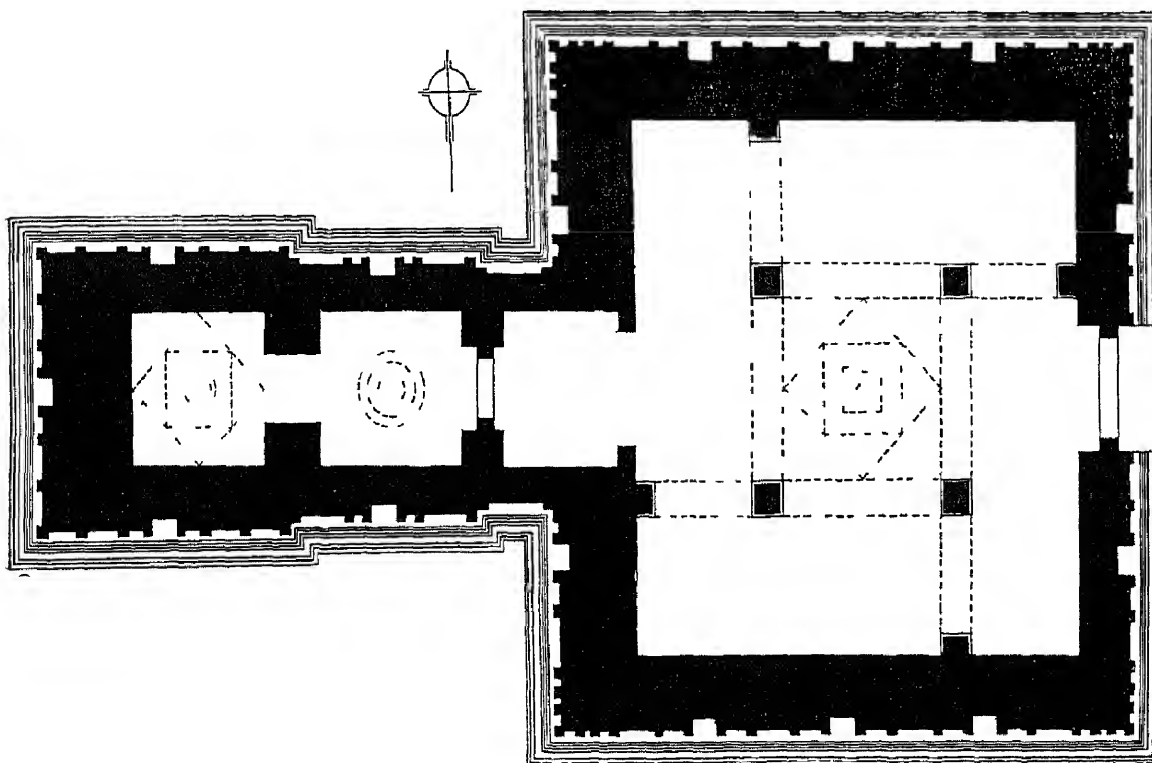
The inscription standing to the north-east of the temple is dated in 753 A.D. — the 28th year of the Ganga King Śrīpurusha. Though there is no reference to the temple in the inscription, it is not impossible that the linga inside the garbhagriha hails

History



MĀRKANDĒYA TEMPLE
MĀRKANDĒSVARA BETTA
VAKKALĒRI

2 (p 60)



SVAYAMBHUVĒŚVARA TEMPLE
AT
MADIYALĀ

SCALE OF FEET

1 (p 49)

from the Ganga times. The bull and the navaranga pillars appear also to belong to the same period as the linga. The pillars are worked of greyish granite while the linga and the bull are of black stone.

The images of Ganapati and Pārvatī are the contribution of the present-day sculptors at the village.

VARADARĀJA TEMPLE

The Varadarāja temple which is to the east of the village is an old structure appearing to date from about the 13th century. It consists of a square garbhagriha, a square vestibule and a square navaranga. The outer walls of the garbhagriha are raised on a basement consisting of two cornices which are plain. The walls are relieved by right-angled pilasters ornamented with beaded hangings, ribbed band and vase and loaf-shaped mouldings. There are also niches on the outer walls. The eaves are sharp and have the kīrtimukha designs at intervals. An inscription dated in Saumya samvatsara was discovered on the basement cornice mouldings. The characters appear to belong to the 13th century.

It is possible that the navaranga had once its outer walls built of brick and mortar as at the Sōmēśvara temple. The appearance of the navaranga is now like an open mantapa. The hall is provided with a doorway on the south. The four central pillars of the navaranga are noteworthy. Each of them has a low square base superimposed by an octagonal moulding, the corner panels of the octagon having a wedge-shaped petal-like relieve figure. The shaft which rises above this moulding is sixteen-fluted with an octagonal band in the middle. This octagonal band consists of panels ornamented with scroll work. Above it at the top of the shaft is a triple ribbed band provided with floral hangings below. Above this band appears a vase-shaped moulding which is also sixteen-fluted. The navaranga ceiling has a padma inset in a square.

The doorway of the vestibule has been carved with floral ornamentation on the jambs. The garbhagriha is empty.

About ten yards to the west of the temple is a stone oil mill. To the southwest of the temple is another temple enshrining an image of Āñjanēya which appears to be of the Vijayanagar period.

Bellur.

KANVEŚVARA TEMPLE

Bellūr is a road-side village about a mile from Narasāpur on the Kolar-Hospet road. The place seems to have been an ancient agrihāra town during the Hoysala period. It contains a Vishnu

temple dedicated to the god Rāmanātha to the north-east of which the Kanvēsvara temple is situated. The latter is built in the Dravidian style and consists of two garbhagrihas of which the main one only has a tower of brick and mortar. The two cells open out into a common navaranga of square shape.

The outer walls of the temple are raised on a basement consisting of three cornice mouldings of which the first from the bottom is octagonal, the second square and the third square with a frieze of lotus petals below. The outer walls are relieved by right-angled pilasters with beaded hangings and biscuit-shaped mouldings. There are also, at intervals, turret-bearing niches on the outer walls. The turrets are horse-shoe-shaped. The eaves are sharp and bear kutimukha ornamentation here and there. The tower consists of a single turret only and is square-shaped. On the four faces of the tower are pilastered niches enshrining mutilated stucco figures of a seated four-handed Brahma (?) on the south, a seated four-handed Nara-simha on the west, a seated Śiva (?) on the north and an empty niche on the east.

The navaranga has a doorway on the south and a perforated window underneath a pilastered niche on the east. In front of the temple is a porch with two pillars having the cubical and eight-sided mouldings.

The pillars of the navaranga are similar to those of the porch in their design. The ceilings are all oblong. On the second ceiling from the east there is the figure of a padma in relief. The northern cell and the north-east ankana of the navaranga have been walled up recently and serve as a store room and granary. In the hall are placed the images of two Nandis, a small Ganēśa and a Bhairava. These images are rudely carved.

The west wall of the navaranga shows that the garbhagriha and the vestibule formed originally a distinct group and that perhaps when the northern cell was constructed, the navaranga was also built along with it. The temple abounds in inscriptions of the twelfth and the thirteenth centuries and it is highly probable that the garbhagriha and the vestibule were both constructed during the twelfth century, while the navaranga and the northern cell were put up some time during the early part of the 13th century. The later additions to the temple have been made in imitation of the early structure.

To the north-west of the temple is a 17th century structure built for enshrining the goddess Pārvatī. It consists of a plain characterless main cell with a brick and mortar tower above it and a mantapa in front borne on four Dravidian pillars. The outer walls of the mantapa are built of rubbles, brick and mud. The doorway is on the south. The image of Pārvatī in the cell is about 2½' high with a tōṛana behind. The image

Outer view

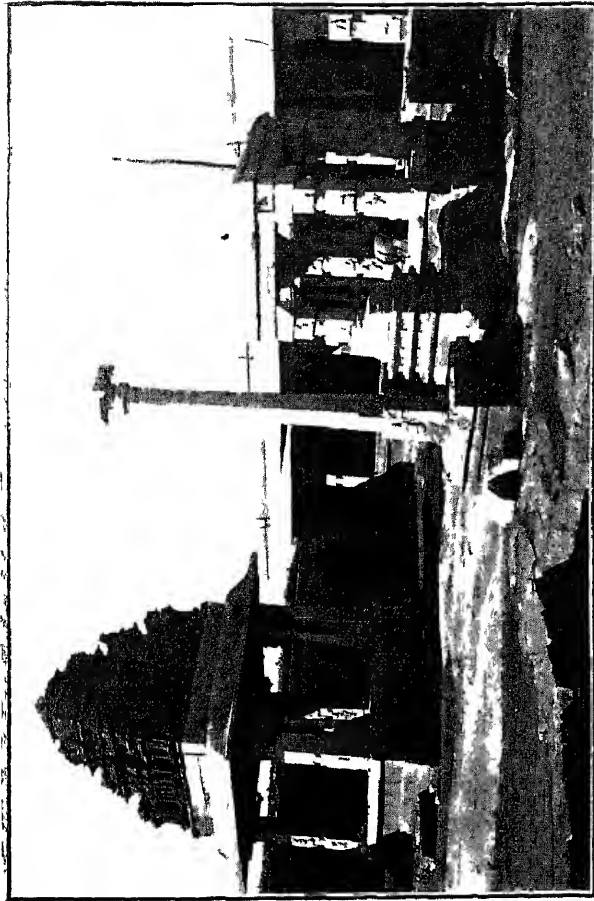
Navaranga

History of temple

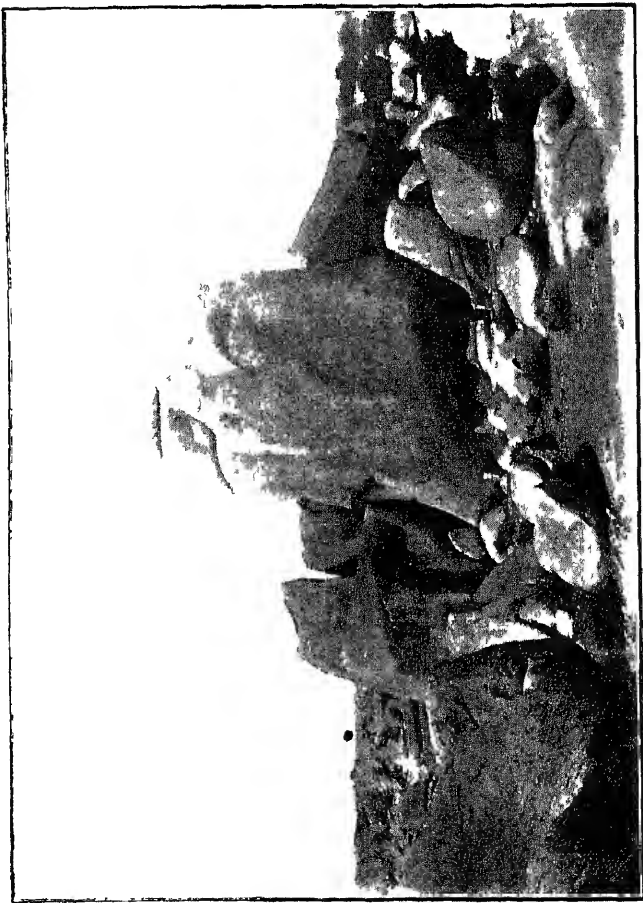
Parvati shrine



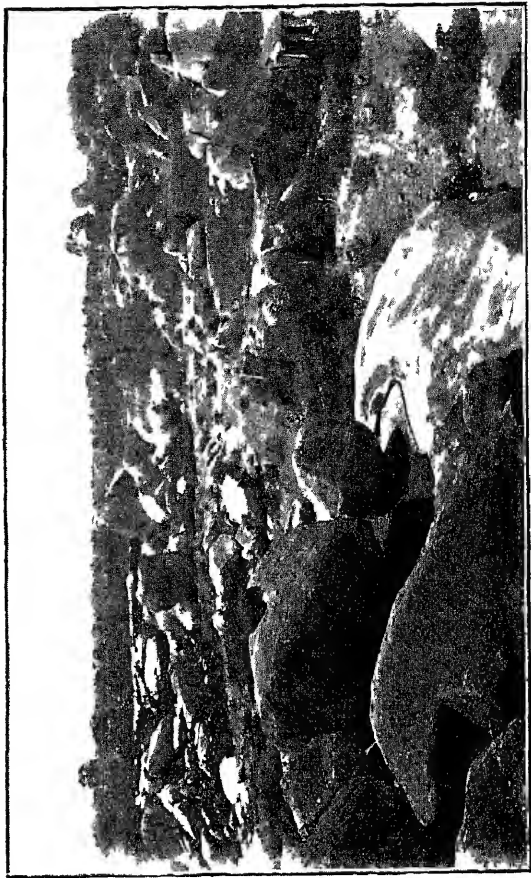
1 GOVINDARAJA, VIJAYANDBRASVAMI TEMPLE, BELTAMANGALA (p 46)



2 SOUTH EAST VIEW OF MALAKANDIYA TEMPLE, MARKANDESVARA BELTA (p 60)



3 SITA-GUDDA, HUNKUNDAPATNA (p 56)



4 VIEW OF ANCIENT SITE HUNKUNDAPAINA (p 57)

and its tōrana are carved of the same stone. In workmanship the image is unmistakably of the late Vijayanagar period though the tōrana is present and the Vijayanagar period images do not usually have the tōrana.

In the south-western corner of the temple area there is a mono-celled Ganapati shrine which also hails from the late Vijayanagar period.

The mahādvāra is to the west of the temple area. It is dilapidated and characterless and seems to be a structure of the 17th century.

RĀMANĀTHA TEMPLE

The Rāmanātha temple is situated at about a hundred yards to the south-west of the Kanvēśvara temple. The earliest inscription which **History and description** mentions the god is dated in 1153 A D [Kōlār 100 (a) Ep. Car. X]. The god is called Venṇaikkāmayānūliyav-Emberumān in the inscription. The structure appears to belong to the 12th century and consists of a square garbhagriha, a vestibule and a navaranga. The last has a doorway on the east. Another doorway which was on the south has now been walled up. There is a porch in front of the southern doorway. To the east of the eastern doorway there is the mahādvāra of the temple which seems to belong to the late Vijayanagar period.

The outer walls of the temple are raised on a basement consisting of three **Outer view** cornices of which the one at the bottom is octagonal, the second square and the third square with a frieze of padma petals below. The walls are relieved by right-angled pilasters with beaded hangings and loaf-shaped mouldings. There are also pilastered niches on the outer walls. Above the garbhagriha there is a brick and mortar tower which appears to belong to about the 17th century. The eaves are straight-sided and are relieved at intervals by kīrtimukhas.

The eastern doorway of the navaranga has the floral and beaded ornamentation on the pedestal, jambs and lintel. In the centre of the **Navaranga** hall there are four well-worked bell-shaped slender pillars surrounded by an outer row of plain slender pillars with cubical bases and octagonal shafts. The four pillars in the central ankana have all the mouldings of a typical Hoysala pillar. The eastern pair are sixteen-fluted and the western pair are eight-sided. Considering that these pillars are carved of granite, their workmanship is remarkable inasmuch as the bell mouldings are well ornamented with gracefully hanging beads and flowers. The central ceiling of the navaranga has a relieve padma.

The vestibule doorway is guarded by stucco dvārapālas of the late Vijayanagar period. The main god of the temple called Vennaikkāmayarūḷiyav-Emberumān in an inscription of 1153 A D and Vālavandār in another inscription of the time of Rāmānātha, is now missing. It is said that the present image was brought from Dalasanūi in Śrīnivāsapur Taluk. It appears to belong to about the 14th century. Though it is called Varadarāja by the people, the god is Śrīnivāsa in form. In its four hands are held the following attributes: abhaya, chakra, śankha and kati. On either side of the god stand rude smaller images of his consorts on their own pedestals. The tōṛana and the main image are of the same stone.

BANGALORE DISTRICT.

Hoskote

VITHŌBA TEMPLE

The Vithōba temple at Hoskōte was built in c. 1740 A D. The sannads belonging to the temple have been examined by the late R. Narasimhachar and noticed in the Annual Report of the Archaeological Department for 1919. Built in the Maratha period the temple consists of a row of three cells facing east with a front mantapa having tall Dravidian type pillars. The navaranga doorway is flanked by a pair of elephants. The jambs of the doorway of the main cell have floral ornamentation.

In the main cell the image of Vithōba, carved out of black stone, stands with the hands akimbo, with the images of his consorts standing on either side. In the north cell is enshrined Hanumān with folded hands. In the south cell are the images of Garuda and Ganapati.

VARADARĀJA TEMPLE

The temple of Varadarāja is situated at a distance of about 100 yards to the east of the Avimuktēsvara temple. It faces west with a garbhagriha, a double vestibule and a mukhamantapa. The structure seems to belong to the sixteenth century.

The god stands with his consorts in samabhanga holding abhaya, chakra, sankha and gadā. The drapery with its conventional folds and the general features and ornamentation of the image indicate similarity with the well-known Vijayanagar period sculptures. The image wears the characteristic archaic smile and has wide nostrils. To the south of the main cell there is another cell with its own

vestibule.' In this cell is enshrined a 17th century image of Śrīnivāsa holding abhaya, chakra, śankha and kati

The pillars of the mukhamantapa are all typically Davidian in style with the usual cubical, eight-sided and sixteen-fluted mouldings

Pillars in mukhamantapa On the cubical mouldings appear the relievo figures of dancing girls, seated Vishnu, dancing drummers, Śrīnivāsa, Hanumān, elephant, peacock, Yōgānārasimha, etc The capitals of the pillars have the usual plantain bud hangings The ceiling of the mukhamantapa is raised on three sets of corner stones while that of the garbhagriha has been raised on two sets only The vestibule doorway is guarded by Vaishnava dvārapālas.

The outer walls of the mukhamantapa are built of brick and mud The outer stone walls of the garbhagriha and vestibule are plain and characterless The basement on which the outer walls are raised consists of two plain cornices The eaves which are sharp have the imitation kūtīṃukha arch designs on them On the south basement cornice of the temple is the relief figure of a lizard On the south outer wall is another relief figure representing peacock with creeper in its beak There is a sōma-sūtra on the south of the garbhagriha, which is shaped like a hanging plantain bud issuing out of the mouth of a makara

Outer view

In front of the mukhamantapa there is a jaguli on either side borne on pillars similar to those of the mukhamantapa. Among the relievo figures appearing on the cubical mouldings of these pillars are those of dancing ladies, loving couples, lady Vinā-player, Matsyāvatāra, Kōdanda-Rāma, Vāmana, Kūmāvatāra, Nārasimha, Varāha, Balarāma, Kalki and Kamba-Nārasimha The last is shown as issuing out of a pillar.

Jagali

Nandagudi

MALLÊŚVARA TEMPLE

Nandagudi is a village about ten miles to the north-east of Hoskote Regarding the name of the place, etc (please see M A R 1919, pp 7-8) To the west of the village is a laterite hill called Addabetta at the foot of which stands on a height the temple of Mallikāijuna facing east It was constructed in about 1550 A D by the Sugatūr chief Timmappa Gauda in the reign of the Vijayanagar king Sadāśiva Rāya,

The temple appears to have had a prākāra originally, of which only a plain mahādvāra now remains The main building consists of a garbhagriha, an open vestibule, a navaranga of nine squares and a small mukhamantapa or porch of one square only.

History

General description.

The outer walls are composed of large and heavy slabs which are all well dressed and set one on another without using mortar. The pillars are all short ones of the usual Vijayanagara type with the cubical, eight-sided and sixteen-sided mouldings. On the cubical mouldings are carved the relievo figures of Ganēśa, etc. On the lintel of the navaranga doorway is carved a Gaja-Lakshmī group. In front of the porch there is a balipītha.

To the north-west of the temple there is a small Pārvatī shrine.

SHIMOGA DISTRICT.

Anandapura

The older name of the place is Anantapuram. About three miles to the south-east of the village there is an insignificant hamlet called

Village Andhasura Andhāsura which appears to have been an important place during the 8th century A.D. and an agrihāra town during the late Chālukya times (See M.A.R. 1911, p. 41)

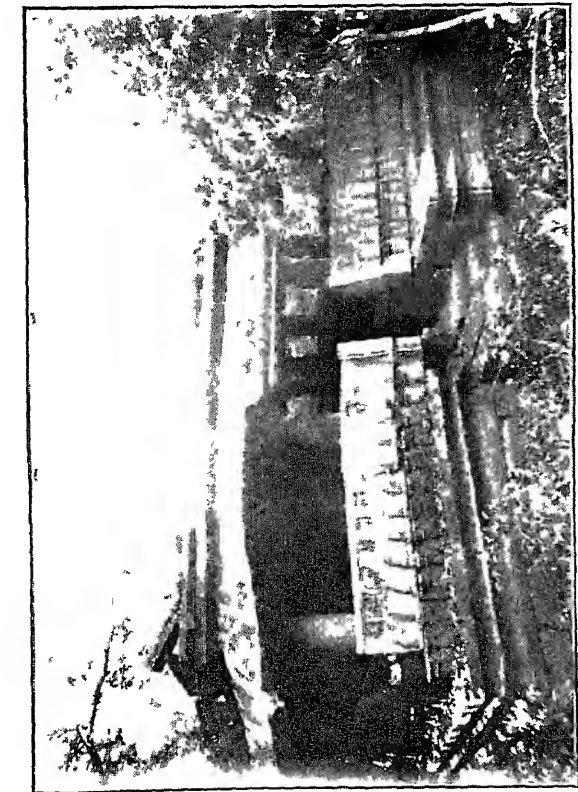
About two miles to the north-east of Anandapura is a large pond (256' × 226') which is said to belong to the Mahanti Matha. A story is

Pond of Mahanti Matha. narrated that this pond was built by Śivappa Nāyaka of the Keladi dynasty for purposes of his recreation and that his concubine lived here. But the situation of the pond

in front of a *gadde* and the existence of a Basava shrine on an island in the middle of the pond suggest that a certain Virasaiva saint lived here during the 17th century. The pond is said to have been till recently fed by a tank situated about a mile and half to the north. The channel which is said to have conveyed the water from the tank is reported to have now become silted up. To the north of the pond there is a bull carved out of stone with its mouth open and it is said that water used to flow through the mouth of this bull into the pond. To the south of the pond is a sluice through which water is said to have been conveyed by means of a channel to irrigate the wet lands of Mallandūr.

The island in the middle of the pond is connected with the western bank of the pond by a stone-built causeway. Facing the Basava shrine stand on the western bank of the pond two huge stone elephants which are well carved and caparisoned.

The Basava shrine on the island consists of a single square shrine whose outer walls are built of brick and mortar on a stone-built base-
Basava shrine. ment. The shrine faces west and its doorway is designed like a Moslem arch with brick and mortar scroll work on either side. The figures of parrot are freely used for purposes of ornamentation. The cell is surmounted by a stepped pyramidal tower consisting of three tiers with indented



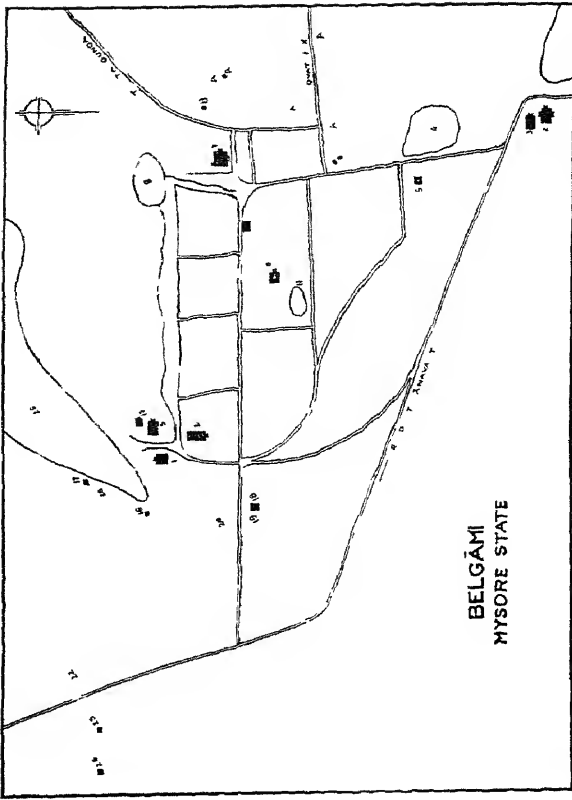
1 ISVARA TEMPLE, HOSAGUNDA (p. 73)



2 ELPHANT IN FRONT OF GAUTAMESVARA TEMPLE, GAUJA (p. 76)



3 CHANDRASILA IN FRONT OF GAUTAMESVARA TEMPLE, GAUJA (p. 76)



4 (p. 78)

corners. A rudely shaped lotus bud terminates the tower. On the northern basement of the temple there is a sōmasūtra shaped like a hanging plantain bud. The bull inside the shrine is rudely carved of stone.

The island on which the shrine is built rises in three tiers and is built of large blocks of *jambutiṅge* or laterite which is found in large quantities in the locality. The sides of the pond are also built of such blocks while stone steps are used sparingly.

OTHER TEMPLES IN THE VILLAGE

Inside the village of Ānandapura there are three modern temples built for enshrining the rude images of a linga, Hanumān, and Ranganātha. The god Ranganātha is actually Kōdanda-Rāma. It is a very rude image belonging to about the 17th century. It is four-handed holding arrow, chakra, sankha and bow. The limbs of the images are out of all proportion and the god wears whiskers like Bēteṭāya. In the compound of the Ranganātha temple there are smaller relieve images of Garuda, Kōdanda-Rāma, a two-handed goddess attended by cows, and Viññāṇēya. The last image wears a long sikhā standing on end and terminating in a loop. The temples are all architecturally unimportant.

Hosagunda

Hosagunda is a village situated amidst thick jungle at a distance of about eight miles to the north west of Ānandapura. During the 12th and 13th centuries, the place was the capital of the Śāntara chiefs and must have been a prosperous town with a fort all round and several temples inside. Of these temples two at least are known. One of them is the soap stone temple of Īśvara and the other is an insignificant temple of Kañchi-Kāḷammā.

Situation

ĪŚVARA TEMPLE.

The Īśvara temple is a good monument built in the Nāḍkalasi style (Pl VIII, 1).

Outside view

It consists of a garbhagriha surrounded by an inner pradakṣhinā and of a large and well-worked mukhamantapa with stone benches and railings on the east, south and north sides. The structure is raised on a basement consisting of four cornices running uniformly all round. These cornices are all plain. The outer walls are built of plain slabs placed edgewise one on another. A plain cornice runs in the middle of the walls. The eaves which are 'S'-shaped ran originally all round the temple. The under-surface of the eaves is worked in imitation of wooden rafters. It is not known if there had been originally a tower above the garbhagriha.

The best part of the temple is its mukhamantapa which is entered by flights of steps on the east, south and north. The railings of the

Mukhamantapa

stone benches have been carved with turret-bearing pilasters and a frieze of sculptures in the panels between double columns. Among the sculptures many are obscene. On the northern panels, are found the figures of the Ashta-Dikpālakas. On the south-western panels occur the figures of dancing Ganēśa, a yati riding on makara and holding a disc in his right hand, a two-handed figure with a masked face also holding a disc in his right hand, Lakshmana (?) holding a woman's (? Śūrpanakhī's) tuft and in the attitude of striking, Kōdanda-Rāma with Sītā, etc.

Inside the mukhamantapa the pillars on the benches are mostly sixteen-fluted, the flutes being boldly carved. The north-east and south-east pillars, however, are cylindrical. In the centre of the mukhamantapa there are six pillars which are bell-shaped and lathe-turned and well ornamented with the chain, the rope, medallion, scroll and other designs. These pillars are set up on an oblong platform. Among the ceilings of the mukhamantapa there are ten in the outer row and two in the middle. The ceilings of the outer row are mostly of one type carved in the middle with a large padma inset in an ornamental square band. Each of the two central ceilings is divided into nine panels in each of which is carved a padma with a pendant in the middle panel.

The doorway leading to the inner pradakshinā bears a well-carved lintel and has perforated screens on either side. Against the southern

Inner pradakshina

wall of the pradakshinā is set up a Saptamātrika panel.

The doorway of the main cell has on its lintel the figure of Sarasvatī holding in her four hands rosary, ankuśa, pāśa and book.

The main cell is empty. Part of a pedestal is kept against the west wall of the

Main cell

cell. The west wall has a middle cornice band. The ceilings of the inner pradakshinā are all plain.

Immediately to the north-east of the Isvara temple is a smaller shrine with a stone-stepped pyramidal tower above it. The outer walls of the shrine are plain, and inside the shrine there is no image.

Mallandur

Near the Dēvarakeṛe tank belonging to Mallandūṛi, a village about 2 miles

Viragals, etc

on the way from Ānandapura to Gauja, there are found

a few māsṭikals of which one contains the large figure of a

mahāsati with her right hand raised up and her left holding

what appears to be a kamandalu. In the right field of the sculpture is inscribed an inscription in Kannada characters of about the 10th century A.D. A little distance to the south-south-west of the *sati* stone is a mon-ocelled shrine built of lateite

blocks dedicated to a god locally called Rāmanāthadēvar but containing a linga about 2½' high including the pedestal on which it is set up. In front of the temple there are a fragmentary Saptamātrikā panel and two vīragals of which one is published in the *Epigraphia Carnatica*, Shimoga District, as Sagai No 119. In the neighbourhood of the *sati* stone mentioned above are also found several vīragals and more *sati* stones bearing characters of about the 13th century A D. Among them there is also an inscription of the Rāshtrakūta period.

Gauja.

The village of Gauja is situated at a distance of about five miles to the north-east of Ānandapura. It appears to have been an ancient agrahāra town, though it is now an insignificant place. Very near the village there are several temples of later days.

The Durgā temple is a modern structure in an open field and contains in its main cell the head of a wooden image which is worshipped as Māiammā. In another open field to the east of the Durgā temple is a māsṭikal with illegible characters of the 14th century. The Nāgara temple nearby is also a modern structure built of laterite blocks and containing a soap-stone relievo figure of a five-hooded serpent. At a little distance to the east of this temple there are four vīragals containing inscriptions (*see* M A R 1930, pp 228 ff). To the north of the vīragals is a dilapidated structure of laterite blocks containing a small relievo figure, about 2½' high, of a four-handed Janārdana on a Garuda pedestal. The image is very rude and may belong to about the 18th century. About 20 yards to the north of the Janārdana temple is a mono-celled temple, also built of laterite blocks, enshrining an image of Vīrabhadra, about 2½' high, holding in its four hands sword, arrow, bow and shield. The image is very ugly and is perhaps of the 18th century. Above the cell there is a stepped pyramidal tower.

At a distance of about 50 yards to the north-west of the Vīrabhadra temple is situated a tiled structure of recent times dedicated to the goddess Banasankarī. In the principal cell of this structure are seated three colossal stucco images of female deities painted over in different colours. The first goddess from the left is two-handed, the right being in abhaya with chin-mudrā and the left disposed palm upwards with the fingers closed. The middle deity is also two-handed with abhaya and dāna. But the third goddess is four-handed holding a sword, (blank), ankusa and bowl. This deity only has canine teeth. All the three images are said to be very old, though the structure is of recent days. We may ascribe the images to about the 17th century and compare them with the stucco image in Settigere (*see* M A R 1936, pp 18-19) near Bēlūr. Each of these images is

about 6' high. To the right of the platform on which the images are seated is a soap-stone image of Ganēśa which appears to be of the 14th century. In the compound of the temple are two māsti stones of about the 14th century.

GAUTAMĒSVARA TEMPLE

About half a mile to the east of the Banaśankarī temple, we come across a large pond, about 100' by 150', with steps built of laterite blocks.

Rashtrakuta structure To the north of the pond is situated the Gautamēsvara temple which appears to be a very old structure of the Rāshtrakūta period judging from the plan of the temple, the huge linga in the cell, the two vigorous elephants at some distance to the east of the temple and the several inscriptions to the south-east of the temple.

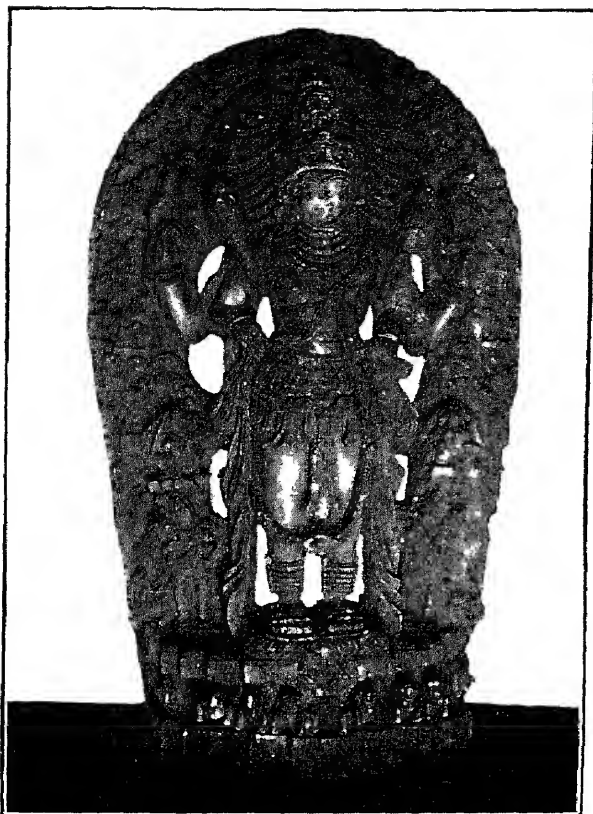
As it is, the temple consists of the main cell only which is built of laterite blocks in an apsidal plan. The beams inside the cell are also disposed like an apse. Originally the temple seems to have contained a pradakṣhinā around the garbhagriha and a mukhamantapa in front as can be seen from the basement that is still existing of these compartments. To the east of the mukhamantapa there is a flight of dark stone steps supported on either side by elephants (Pl VIII, 2). The features of these elephants remind us of those met with at Ellōra. Though these elephants are in a broken condition now, the contour of their limbs is clearly marked, their ears are very well worked and the folds on the trunks are boldly carved.

One of the inscriptions to the south-east of the temple mentions the Rāshtrakūta king Kannara (Kṛishna) and the god Gautamēsvara to whom donations are said to have been made. The linga in the cell is huge and is about 3½ feet high including the pedestal. Its top is shaped like a cone. The *chandra-sila* in front of the doorway is well carved with floral, scroll and padma designs (Pl VIII, 3).

SŪRYA SHRINE

On the east bank of the pond is situated the Sūrya shrine facing west. It contains a very good image of a four-handed Sūryanārāyana standing about 4 feet high excluding the pedestal (Pl IX, 1).

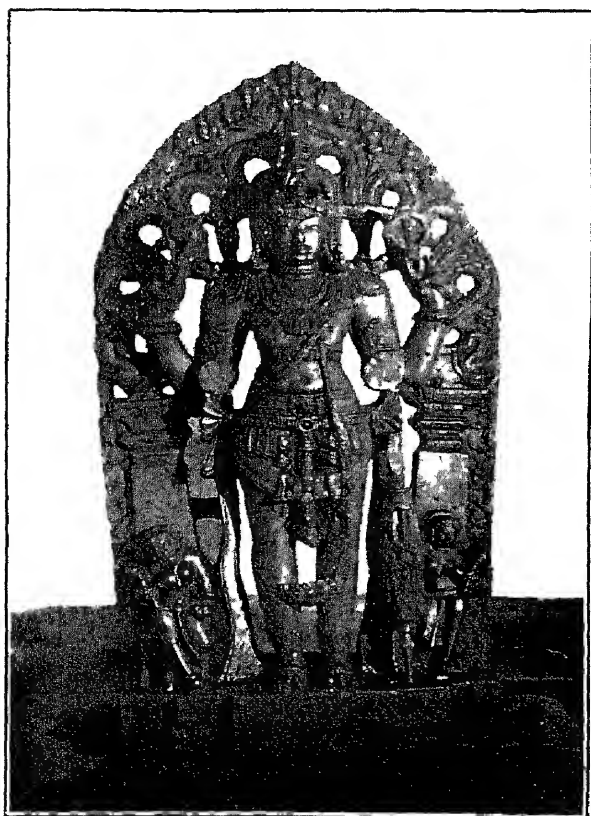
Main image On the pedestal are carved the seven horses driven by the charioteer Aruna. On either side of the god are found the usual female attendants and figures of Chhāyā in the attitude of shooting arrows. The tōrana is shaped like a horse-shoe and carved with the figures of rearing lions, makaras and the Ashta-Dīkpālakas on their several vehicles. In his hind hands the god holds prayōga-chakra and śankha. His fore hands are placed on his hip, the right one with the



1 SURYA, SURYA SHRINE, GAUJA
(p 76)



2 SURYANARAYANA, PANCHALINGESVARA
TEMPLE, BELGAMI (p 83)



3 KESAVA, KEDARFSVARA TEMPLE
BELGAMI (p 78)



4 DVARAPALA IN THE NAVARANGA,
TRIPURANTESVARA TEMPLE,
BELGAMI (p 78)

palm turned to front and the left with the palm turned backwards. Under each arm pit a lotus is shown as issuing upwards. The diaphany and the ornaments of the god are carved with a pleasing taste. The god wears yajñōpavīta in addition to the usual ornaments like the makarakundala, etc. It is possible that the image is of the same period as the Gautamēśvara temple and belonged originally to the Śivapanchāyatana group of images at the temple. The facial features of the image, however, are not very expressive.

At the north-western corner of the pond is a fragmentary Saptamātrikā panel.

Shikarpur

HUCCHARĀYA TEMPLE

Shikārpur is the headquarters of a taluk in the Shimoga District. The most popular temple at the place is the Huccharāya temple. It enshrines an image of Vīṇājanēya in its main cell and a story is narrated explaining how the god came to be called Huccharāya. It is said that the place was known in olden times as Malenahalli and that a certain Lingāyat saint by name Huccharāya came over here once and worshipped an image of the god Hanumantāya. This image, they say, is the one now enshrined in a cell in the kaisāle of the temple. It is said that this image was broken and became useless for worship during the troublous period in the days of Tippu Sultan. The Lingāyat saint mentioned above is said to have come again to the place at this juncture and to have consecrated the present image of Āñjanēya in the main cell. He is said to have given the idol his own name. Whatever the truth be regarding the story, it is probable that the temple belongs to the days of Kanthūrava Narasārāja Vodeyar since the older image in the kaisāle of the temple has a silver kīrti bearing his inscription.

The original temple seems to have consisted of the garbhagriha and vestibule only. It is raised on a basement consisting of two plain

Description of temple cornices. The outer walls are relieved by Diavidian pilasters on whose mouldings appear the following figures: a rishi riding on matsya, a seated yālī, another seated rishi but without the matsya, Ugrianarasimha, etc. On the outer walls are carved the relievo figures of a tiger, a linga carried by a two-handed person (Bhīma?) and worshipped by Purushamriga on the one side and Hanumān on the other, Hanumān attended by chari-bearers, a rudra-vina player, a Gandabhērunda, Vālī and Sugrīva fighting, and a story concerning an elephant, a peacock and a crocodile. The eaves of the original temple are straight-sided and the tower is of brick and mortar. The latter has been renovated recently. The vestibule has a doorway on the east and another doorway on the

The southern doorway is the main one and is guarded by two Vaishnava *devāpālas*. The pilasters on this side are indented in imitation of Hoysala workmanship. On the lintel is carved a Gajalakshmī group. On the lintel of the garbhagriha doorway the image of Ganapati is carved. He is supported by elephants and cobras.

The image of Vīṣṇjanēya in the cell is in the striking attitude. In front of the temple is a large hall with tiled roofing. It is of recent times. In a compartment of the hall are installed the stone images of Kōdanda-Rāma, Lakshmana and Sītā which are all of modern workmanship.

On the right *jagati* of the temple is a Hoysala soap-stone image of the goddess Sarasvatī evidently brought from elsewhere. On the left *jagati* is a recent ugly image which is locally called Sītā.

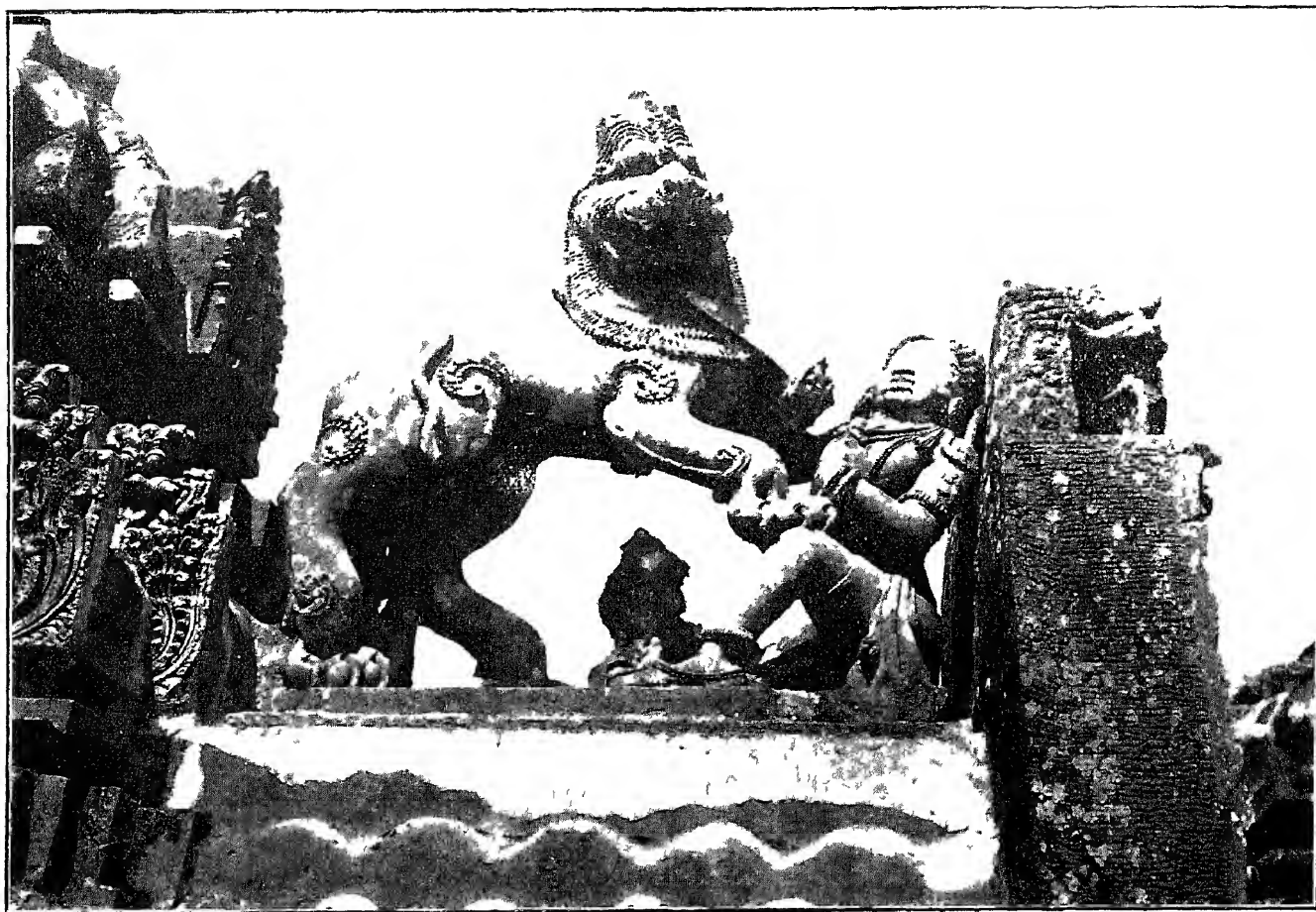
Belgami

Key to Plate VIII, 4.

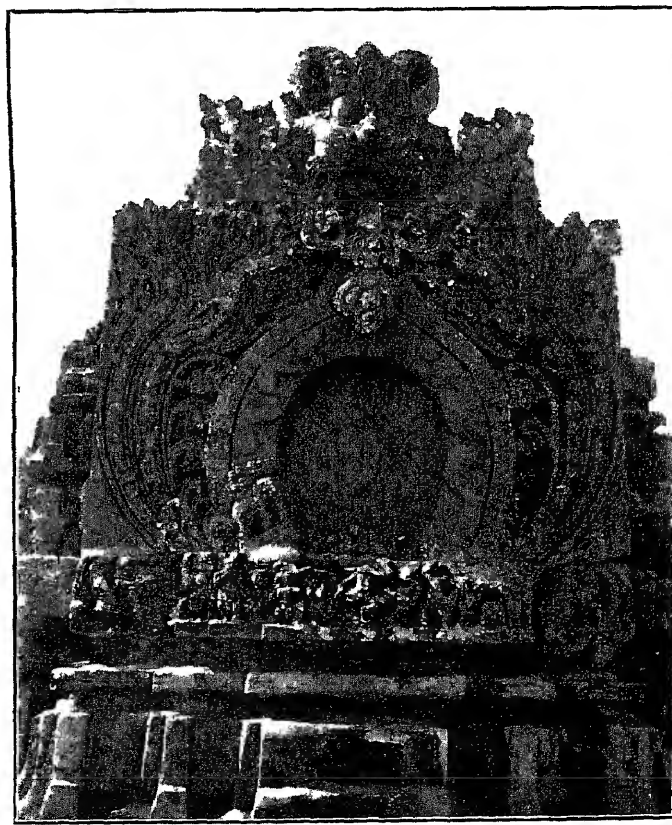
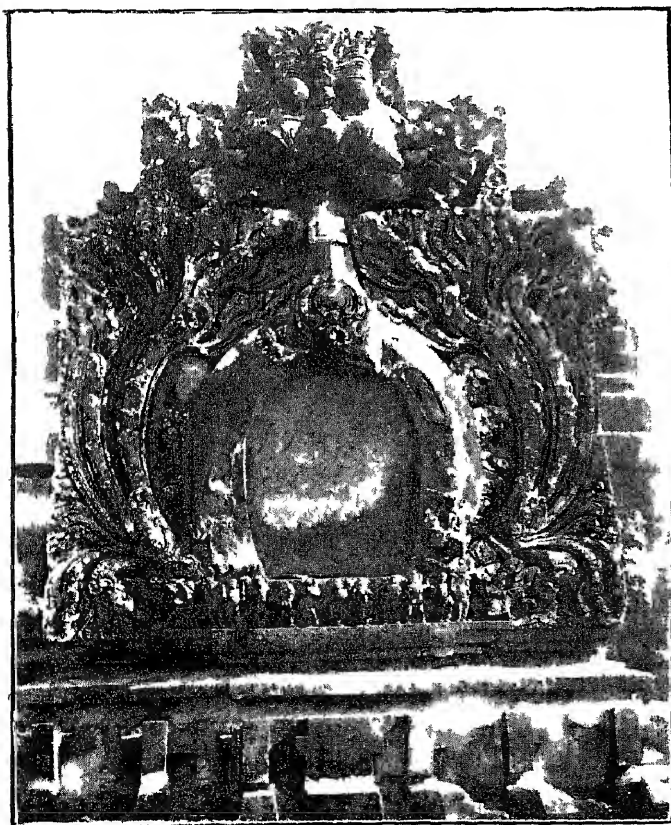
- | | |
|----------------------------|--------------------------------|
| 1 Tāvarekere | 15. Nīlakantheśvara temple |
| 2 Kēdārēśvara temple | 16 Trimūrti. |
| 3 Prabhudēva temple | 17. Kāligudi |
| 4 Tank | 18. Bhērundēśvara. |
| 5 Panchayat Hall | 19. Śūlabrahma. |
| 6 Tīrthankara | 20. Tārābhagavatī |
| 7 Tripurāntakeśvara temple | 21. Hastikālēśvara |
| 8 Brahmēśvara | 22. Sītamma's well |
| 9 Tank | 23. Durgā temple |
| 10 Sōmēśvara temple | 24. Onakehondada Isvara temple |
| 10A Vīrabhadra temple. | 25. Jiddikere. |
| 11 Tank. | A. Mounds of old temples |
| 12 Kallumatha | A Jama temples (old site) |
| 13 Pañchalingēśvara temple | A Śiva temple (old site). |
| 14 Anantapadmanābha temple | 26 Narasimha temple. |

The Kēdārēśvara and Tripurāntakēśvara temples at Belgāmi are described in detail in the Annual Report of the Archæological Survey for the year 1931, pp 58-65. Here in Plates IX, X XII and XIV, some further illustrations are included to give an idea of the high standard of the art and architecture of the periods in which these temples were built. A detailed survey of the site of the old town was also made at the time of inspection this year and the following points of interest were noted.

The beams of the central ceiling of the mukhamantapa at the Tripurāntakēśvara temple are carved with friezes of sculpture as in page 79



1 HOYSALA GROUP (p 78)



2 AND 3 SIMHALALATAS (p 78)

West Beam —

1. Sītā in Asōka-vana.
2. Hanumān kneels before Sītā and begs permission for entertaining himself in Asōka-vana
3. Hanumān fights the Rākṣasas
4. He is led before Rāvana.

North Beam —

1. Rāvana in dūbāi
2. Hanumān's tail is set on fire and he extends his tail.
3. Elephant standing to left.
4. Hanumān sets fire to Lanka and the palace of Rāvana where numerous people are sleeping
5. A towered pavilion, perhaps representing the palace

East Beam —

1. Īśvara on bull
2. Gaṇeśa on rat
3. Kumāra on peacock.
4. Viṣṇu on Garuda
5. Brahma on peacock
6. Indra on elephant
7. Kubēra on horse
8. Yama on buffalo

The heavenly hosts led by Indra are fighting a warrior who is seated on elephant.
Indra is followed by the Ashtadīkṣālakas

South Beam —

9. Niruti on man
10. Vaiṣṇava on makara
11. Vāyu on deer,
12. Agni on ram.
13. Īśāna on bull
14. Two warriors fighting on foot with sword and buckler
15. Indra on elephant fighting Vāta (?) who is also seated on elephant.

In the kana or *huttalu* belonging to Gurupāda Gauda there are lying some good images of which one is a fine group of a Nāga couple

About 150 yards to the north-east of the Tripurāntakēśvara temple lie the ruins of the Brahmesvara temple. The walls, pillars, etc., of the original temple have all disappeared now, but, here and there, appear certain bricks suggesting that the walls had been built of bricks. The ancient Brahmesvara linga is about 3½' high and is carved on each of its four faces with a head wearing makara-kundalas and phalāksha (Pl. XI, 2).

Chaturmukha Brahmesvara

Among the *patāmakutas* over the heads, that on the head on the north side is better carved than the others. The pedestal of the *linga* is broken, a part of it only is now lying near the *linga*. In front of the *linga* there is a broken image of *Nandi* which must have been a very good piece originally, as suggested by the well carved hump and the clearly marked folds behind the left hind leg.

At a distance of about 50 yards to the south-east of the *Brahmēśvara* temple, there is the mound of another *Śiva* temple with only the

Mounds of old Śiva temples original *linga* existing now. The *linga* is round-topped and is about 2½' high including the pedestal. To the south of the mound are the ruins of yet another *Śiva* temple with the *linga* and *Nandi* only existing now. This *linga* is flat-headed. In the neighbourhood of this mound, there are several more mounds which evidently mark the sites on which stood other temples of ancient Belgāmi. The ancient town site must have stretched in a triangle between the road leading from Belgāmi to Tālagunda on the west and that leading from Belgāmi to Yedavatti-Koppa on the south.

About a hundred yards to the south of the *Brahmēśvara* temple stood originally

Old Jaina quarters a *Jaina* temple. Directly to the west of the temple site is now lying the broken image of the *Tīrthankara* which had been enshrined in the temple. The people call it *Bhētāla*.

Nearby lies the mutilated image of his attendant. A little distance to the north of the site is another *Jaina* temple mound. These ruins indicate that this part of the ancient town was the *Jaina* quarters. On the site of the second *Jaina* temple is found the image of a *Jaina* attendant with two hands holding *chāmara* and *phala*. This image shows good workmanship. On the sites were picked up tile pieces of the Hoysala period. On another *Jaina* temple mound to the north of the Yedavatti-Koppa road is lying the mutilated image of *Pārsvanātha* whose head has now disappeared.

A little distance to the south-west of the *Sōmēśvara* temple in the village and on the south bank of a pond is found a *Jaina* inscription of 1077 A.D. (*see* E.C. Shimoga, Sk. 124) in the vicinity of which are lying a late stone relievo of *Mahishāsuramardini* and a broken image of a seated *Jaina* in *dhyānāsana*. The latter image is very well executed.

The *Virabhadra* temple inside the village of Belgāmi is a *Chālukyan* structure

Virabhadra temple whose outer wall slabs have fallen, though the interior is intact. The temple consists of a *garbhagriha*, a closed vestibule, a *navaranga* and a modern *mantapa* or verandah.

In the last compartment are set up two bell-shaped pillars similar in character to the pillar near the *Nīlakanthēśvara* temple. A standing *Pārvatī-Paramēśvara* group is also set up by the side of the steps leading to the verandah. This group is said to have been brought from the *Pañchalīngēśvara* temple. The central pillars of the *navaranga* are bell-shaped and lathe-turned. The central ceiling is raised on two sets



1 TRIMURTI (p 82)



2 CHATURMUKHA BRAHMA (p 79)



3 NARASIMHA (p 82)



4 TARA (p 84)

of corner stones with a padma in the centre. In the navaraṅga are placed the following images: Nandi facing Virabhadra, Gaṇeśa, six-headed Kumāra on peacock, Saptamātṛikā panel and a Nāga stone. The doorway of the vestibule has perforated screens on either side. A Gaja-Lakshmī group is carved on the lintel. The image of Virabhadra inside the garbhagriha is rudely worked and appears to be a sculpture of the Pālīgār period.

The Sōmēśvara temple mentioned above is a structure of the Chālukya period and was constructed in about 994 A.D. It consists of a garbhagriha, a closed vestibule and a navaraṅga. The outer walls are raised on a basement consisting of five plain cornices, the last of which has dentil mouldings. The garbhagriha and the navaraṅga are both square in plan. The walls are plain except for a middle cornice band running uniformly all round the temple. This cornice is carved with a frieze of rhomboidal rosettes. The eaves are short and ornamented with dentil mouldings. The temple has no tower. The navaraṅga doorway is approached by a flight of steps supported by ridden elephants. In front of the navaraṅga there is a narrow verandah. On the lintel of the navaraṅga doorway is carved a Gaja-Lakshmī group. On either side of the doorway there are perforated screens. Among the ceilings of the navaraṅga only the central one has a padma in its centre. The other ceilings are all plain. Two pillars in the central ankana of the navaraṅga are bell-shaped and the other two have the cubical, eight-sided and sixteen-fluted mouldings. The doorway of the vestibule has perforated screens on either side and a perforated upper lintel in the middle of which is carved a līṅga. On either side of the vestibule doorway is a niche containing images of Gaṇeśa. The image in the southern niche is an old piece. The jambs of the vestibule doorway have fluted pilasters and vertical bands of medallions. The ceiling of the vestibule is raised on two sets of corner stones with a fine padma in the centre. Inside the vestibule is kept a Nandi of later times. A Gaja-Lakshmī group is carved on the lintel of the garbhagriha doorway. The ceiling of the garbhagriha is similar in design to the vestibule ceiling. The Sōmēśvara līṅga inside the garbhagriha is flat-headed and about 3' high including the pedestal. In the middle of the west and north side walls of the garbhagriha runs a cornice band.

In front of the temple there are a mutilated image of Sarasvatī and a broken Saptamātṛikā panel. There are also several vīragal inscriptions. To the north-east of the temple there are the images of a Durgā and a Lakshminārāyaṇa group. Three new inscriptions were discovered in the mango grove in front of the temple.

In a field immediately to the south-west of the Bhērūṇḍēśvara pillar is lying the inscription stone No SK. 152 on which, besides the inscription, is carved an interesting panel of sculpture depicting the self-sacrifice of a person (Pl. XIII, 1).

Sūla-Brahma.

The stone is pointed out as Sūla-Brahma by the villagers.

A little distance to the north of the Bhērundēsvara pillar and on the south-west bund of Jiddikere is a seated image of Trimūrtis (Pl XI, 1).

Trimurti image

The god is seated in dhyānāsana. His central face is that of Śiva. The image is well ornamented with jatā-makuta over the central head and kuṭita-makutas over the other two. The god wears makara-kundalas, necklets, bracelets, armlets and anklets and also the yajñōpavīta. His two fore hands are placed palm on palm in the dhyāna attitude. Of the two hind hands the right one is broken and the left one holds padma. The pedestal of the image is plain.

About ten yards to the south of the Trimūrti image mentioned above and in the south-west corner of the Jiddikere tank is a dilapidated pavilion enshrining a linga, about 3' high including its pedestal. On the west bund of the tank lies a mutilated image of Ugra-Narasimha which is very boldly carved (Pl XI, 3). The image was consecrated and a temple was built for it in about 1070 A.D. (*see* E.C. Shimoga, Sk. 130).

Narasimha

A little to the north of the Narasimha image stands the temple of Kālikādēvī.

Kalikadevi temple

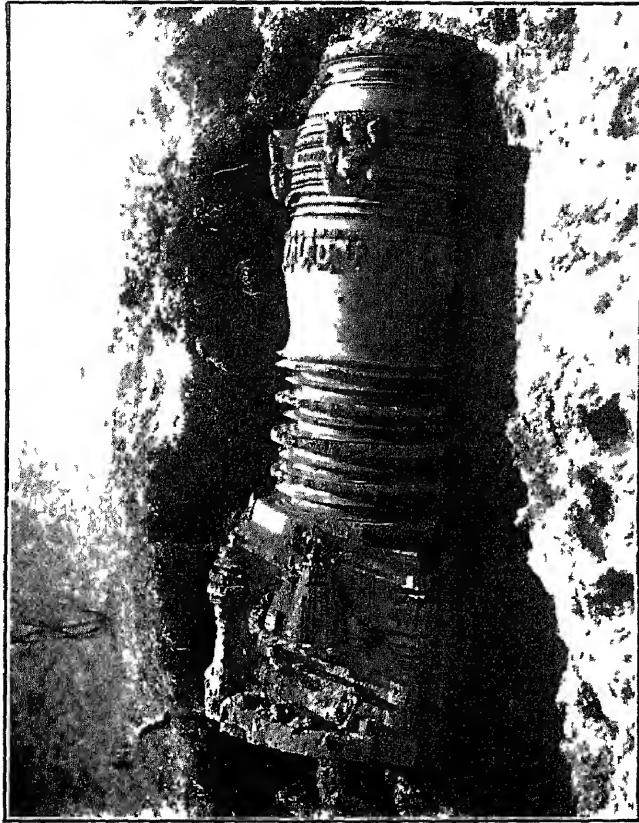
It is a 16th century structure according to the inscription inscribed on the lintel of the garbhagriha doorway. It consists of a garbhagriha and a front mantapa only. The four pillars in the middle ankana of the mantapa have the cubical, sixteen-sided, cylindrical and eight-sided mouldings. The roof of the hall is low and the central ceiling only is a little deep, being raised on two sets of corner stones. Inside the garbhagriha the image of Kālikādēvī is in relief. The goddess is two-handed holding an uplifted sword in the right hand and a buckler in the left. Her right knee is folded up. Below her is an elephant whose head is severed and a human figure is shown as issuing forth therefrom. To the left of the goddess the elephant god Ganēsa is seated. To her right are three severed human heads. On either side of the goddess are two chāmara-holding male attendants.

The outer walls of the Kālikādēvī temple are plain. But the outer walls of the garbhagriha have in the middle a horizontal cornice band. The stone tower above the garbhagriha is square and rises in three tiers. The corners of the tower are indented.

On the south bund of the Jiddikere tank is situated a dilapidated stone temple dedicated to Nīlakanthēsvara. It appears to be a Chālukyan

Nīlakanthesvara temple

structure similar to the Tripurāntakēsvara temple in several features. One of its pillars (Pl XII, 1 and 2) lying by the side of the road is similar to those in the navaranga of the Tripurāntaka temple. On the basement of the pillar are graceful towered canopies with turret-bearing corner pilasters. Under the canopies beautiful figures of Bhairava and so on are standing. The shaft of the pillar has the disc, bell, vase and wheel



1 PILLAR IN FRONT OF NILAKANTHESVARA TEMPLE
(p 82)



2 PILLAR IN FRONT OF NILAKANTHESVARA TEMPLE,
ANOTHER VIEW (p 82)



3 HALF VIEW OF SUKHANASI DOORWAY,
TRIPURANTESVARA TEMPLE (p 78)



4 TWO PILLARS IN FRONT OF SUKHANASI
DOORWAY, TRIPURANATHESVARA
TEMPLE (p 78)

mouldings, many of the discs being minutely carved with miniature scroll work interspersed by kirtimukhas, small figures of Yakshas, etc., appearing in the convolutions. On other discs appear graceful figures of medallions. On the bell moulding are carved beaded garland hangings and beautiful banded designs. On the four faces of the highly ornamented vase moulding occur flying figures of Yakshas.

The basement of the temple is high and consists of five cornices of which the fourth from the bottom has dentil mouldings at intervals. The outer walls of the temple are plain. The navaranga of the temple has completely disappeared. The doorway of the vestibule is well ornamented with vertical ornamental bands on the jambs. These bands consist of rosettes, scroll work with dancing figures in the convolutions, a pilaster whose shaft is shaped like a series of vases placed one upon another, rearing lions interspersed by scroll and a rope design with medallions at intervals. Underneath each vertical band is a panel containing some figure sculpture. The extreme panels on either side have dancing figures of Śaiva dvāpālas and the other panels have female figures standing in different attitudes. On the lintel of the doorway is carved the figure of Gaja-Lakshmī. The garbhagriha doorway also has a Gaja-Lakshmī group but the jambs are plain. The linga inside the garbhagriha is about 2' high including the pedestal.

Full notes on the Pañchalīnga temple are published in M. A. R. 1931. In the navaranga of this temple are kept the following beautiful

Panchalinga temple images —

- 1 Sūryanārāyaṇa (Pl. IX, 2)
- 2 Umāmahēśvara (Pl. I, Frontispiece)
3. Kumāra (ordinary sculpture)
- 4 Intertwining Nāgas
- 5 Couchant Nandi
- 6 Mahiṣhāsuramardinī
- 7 A Saptamātṛikā panel

To the north of the Pañchalīnga temple is a dilapidated linga shrine and to its north is the Anantapadmanābha temple. In the latter temple the god Anantapadmanābha sleeps on a seven-hooded serpent, with the ten avatāras appearing on the prabhāvalī. A goddess is massaging the god's right foot and another goddess is seated by the side of the god's head. From the navel of the god issues forth a lotus on which Brahma is seated. On the south pillar of the mukhamantapa is a Kalachurya inscription recording that the temple was built in the fourth year of Bijjala (1165 A.D.).

The open ground to the east of the temple is full of mounds containing the vestiges of old temples. Several lingas are to be found here and there

Another Virabhadra temple stands about 200 yards to the west of the Jiddikere tank. It consists of a garbhagriha with a rude image of

**Virabhadra temple,
stray images, etc.**

Virabhadra which appears to belong to the 16th century. But the indented pilasters on either side of the maṇṭapa are of the Hoysala period.

A few yards to the north-east of this temple is a broken image of Tārā (Pl. XI, 4) which is very beautifully carved. By its side is the image of a male god which also is beautiful. It sits in sukhāsana and wears the yajñōpavīta. Its head is unfortunately missing.

An image of Mahishāsuramardīnī is lying by the side of the road leading to Anavatti. To the left of the road is the Kallēśvara temple which contains a garbhagriha and a front maṇṭapa

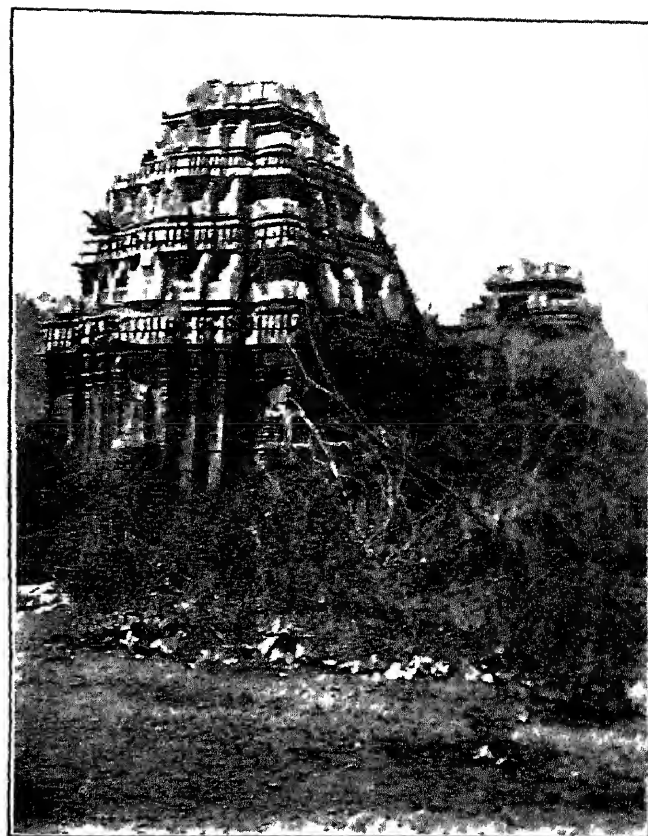
About a hundred yards to the north of the Kallēśvara temple is a mound which marks the site of an ancient temple dedicated to Kālī. The image only is now existing. It is ten-handed and holds snake, flame (?), indistinct, sword and trisūla in the right hands and mace, damaru, indistinct, broken and human head in the left hands. The goddess wears a jaṭāmakuta and moustaches. Besides the usual ornaments a yajñōpavīta and a garland of skulls are also worn by her. On either side of her are the dancing figures of attendants. The breast of the goddess is bare. The limbs are slim and the general features impressive. The image might be assigned to about the 11th century.

At a distance of about 50 yards to the west of the Kālamma temple mound is situated another ancient temple which is locally called

**Onake-hondada
Basavanna temple.** Onake-hondada Basavanna temple. The structure is very much dilapidated, the slabs of the outer walls and tower having collapsed completely. The temple was perhaps built during the 9th century A.D. The inscription E.C. VII, Sk. 154 of 685 A.D. stands to the left of the doorway. It records some grant but does not mention the temple. The structure, as it now stands, contains only the garbhagriha whose doorway is well carved with the following vertical bands on its jambs: (1) medallions; (2) scroll work with figures appearing in its several convolutions; (3) rearing lions; (4) fluted pilaster with ornamental bands and kalasa; and (5) a rope design secured at intervals by padma medallions. On the lintel of the doorway is carved the relievo figure of Gaja-Lakshmi. Inside the garbhagriha on a broad pāṇipitha is set up the broken liṅga which is about 3' high including the pedestal. To the south-east of the temple is an Umamahēśvara group which has an inscription on its pedestal recording that it was consecrated by one Goppa or Roppaganna. The characters seem to belong to about the 11th century A.D. The image is extraordinarily beautiful and is a typical example of Chālukya sculpture. The god sits with his right leg placed on Nandi. Pārvatī is seated on the god's left lap. In the four hands of the god are held the-



1 SULABRAHMA, (SELF SACRIFICE OF A PERSON),
BELGAMI (p 81)



2 TIMURTI TEMPLE BANDALIKE D 90



3 YAKSHA, OLD BASTI, BANDALIKE
(p 89)



4 MAHISHASURAMARDINI PAVANAPUR
BASTI KULAI P 90

following attributes broken, trisūla, damaru and round Pārvatī. The god wears yajñōpavita and a graceful jatāmakuta. His ears are however ornamented with makarakundalas. The smile on the face of the god is clearly visible and renders the image highly attractive. The image of the goddess is even more attractive. Her slim waist and her well-dressed hair are very impressive. On her forehead are arranged beautiful curls. Behind her head the hair is gracefully tied up into a beautiful knot and secured by an ornament. The left leg of the goddess is placed on a lotus underneath which are carved the figures of a crocodile and a Bhūṅgi goblin. The group is attended by Ganesa on the right and by Kumāra on the left. The tōrana is carved with creeper scroll and rearing lions. A few yards away in front of the temple is a pavilion enshrining the image of a couchant Nandi.

Talagunda

The Pranavēsvara temple at Tālagunda has been described in M A R 1932, pp 56-57. Inside the village there is a temple of Gangā-

Anjaneya temple

dharēśvara containing a linga and a Basava of later times.

To the north of the village and near a honda, there is a Hanumān temple containing a Virāñjanēya image of the early Vijayanagar period. In front of the temple there is a tōrana gateway with its lintel piece carved with the figures of lion heads on either side of a padma. To the left of the padma stands a two-handed figure holding a kamandalu and a staff and wearing a garland of rudrāksha.

A few yards to the west of the Hanumān temple is the Virabhadra temple which appears to be a Chālukyan structure of about the 11th

Virabhadra temple.

century A D. The view of the outer walls is hidden by the recently put up mud walls all round the temple. The

wide verandah of wooden pillars in front of the temple is of the 19th century. It was put up in 1814 A D according to an inscription that is found on one of the wooden pillars. The old temple consisted of just a garbhagriha with an open mantapa in front. The latter has now been walled in on the east and west and a middle wall has been put up east to west and provided with a wooden doorway which, in design, follows the Hoysala model and is perhaps the work of the 14th century. In the scroll convolutions of the jambs appear parrots. The wooden door is a good piece well ornamented with bands on the jambs. The stone pillars of the front row in the mantapa have each a cubical base and a cylindrical shaft surmounted by the wheel moulding and imitation ribbed brackets. The stone doorway of the garbhagriha is Chālukyan in style and is ornamented with the usual floral, scroll and other vertical bands on the jambs. The lintel bears a Gaja-Lakṣmī group. The image of Virabhadra in the garbhagriha is carved in imitation of Hoysala sculptures and appears to be a 14th century image. The god is in the pose of marching

to left holding in his four hands sword, arrow, bow and shield. He wears a garland of skulls and has moustaches. The original Chālukyan image of Virabhadra is now found half buried in the open verandah behind the temple. It is a good image.

To the north-east of the Virabhadra temple are found certain māsṭikals and viṇagals. Among them is a māsṭikal looking like a pillar, about 10' high, with the band of the mahā-sati raised up on the east side.

In the open fields further west of the Virabhadra temple appear on the ground several mounds which evidently mark the sites of the buildings of the old town of Tālagunda. Bricks resembling those of the Śātavāhana period and measuring $16\frac{1}{2}'' \times 8'' \times 3''$ are found in several places. The ancient site appears to have been extensive. The villagers say that occasionally gold fanams of small size are found on the site. These fanams might be of the Hoysala period. On the hill called Mathada-gudda to the south-east of the Pranavēśvara temple are the ruins of a Narasimha temple. A highly mutilated figure of a god who cannot be identified, is lying on the temple site. Some 50' to the south-east of this site there is to be found an ancient watch tower called *hode* by the local people. It is round in plan and about 30' in diameter. It is said that there are two more of such mounds in the neighbourhood of Tālagunda, one behind the Virabhadra temple, about 250 yards from this place, and the other inside the present village of Tālagunda. To the south of the Pranavēśvara temple also there are traces of the old town.

For the description of the Pranavēśvara temple see M A R 1932. The garbhagriha doorway jambs are carved out of Kadamba inscription stones. The workmanship of the doorway is of a later period, perhaps of the 11th century. But the pillars behind the garbhagriha doorway look much older. The southern pillar has a square base, a sixteen-fluted shaft with an eight-sided band in the middle, then a cubical moulding and finally the vase and wheel mouldings. The northern pillar has also a square base, but its shaft is eight-sided with octagonal bands and a cubical moulding surmounted by a vase and a wheel. The temple seems to have consisted originally of the garbhagriha only. But some time later, that is, perhaps during the Chālukya period, it seems to have been restored and the front mantapa and doorway seem to have been provided.

Bandalke

Bandalke was last visited during the year 1932 and an account of some of the temples at the place was published in the annual report of the Archæological Department for that year. In this report is given an account of the other temples at the place.

OLD BASTI

At the north end of the tank is situated the old basti. The inscription Sk 219 of 912 A D which stands at the entrance to the basti mentions a certain basadi and says that it was endowed by Jākiyable. But this is not the basti referred to in the inscription since it seems to be definitely of a later period structurally. However, it must have been constructed, at any rate, long before 1200 A D since, as mentioned on one of the pillars in the mukhamantapa, it was renovated in about 1200 A D.

History

The upper portion of the outer walls of the garbhagriha does not correspond to the basement which is square and indented in plan and consists of three cornices of which the lower two have the uncarved dentil and other mouldings. The plan and construction of the basement appear to be similar to those met with in the Pārśvanātha Basti at Halebīd, the Kēśava temple at Dīdagūi, etc. These and other architectural features of the temple, like the pillars, etc., definitely suggest that the basti is not of so early a date as 912 A D. The original wall appears to have been ornamented with rows of pilasters. The basement cornices end at the south-west and north-west corners of the navaranga. The corner pilasters at the south-west and north-west of the outer walls have each a square base with hooded corners at the top. The shaft of each pilaster has been carved with the figure of an indented smaller pilaster issuing out of a horse-shoe design and ending in leafy hangings on either side. At the neck of the pilaster is a horizontal plain moulding with hooded corners. Above this moulding and between the hooded designs is carved a horse-shoe-shaped canopy with the figure of a padma medallion in its centre. The outer walls of the garbhagriha and navaranga, as they now stand, are plain and were in all probability constructed when the temple was repaired in 1200 A D. The eaves, parapets and tower of the temple are all missing.

Outer view

The mukhamantapa is cruciform in plan and its basement consists of four cornices of which the third and the fourth from the bottom have dentil mouldings. Above the basement is worked a stone railing all along the outer edge of the mantapa. The railing is divided into several panels by double columns which have cubical and eight-sided mouldings. In the panels appear flowers, dancing and obscene figures and figures of musicians resembling those on the old railing in the mukhamantapa of the Pārśvanātha Basti at Halebīd. Above these sculptured panels the railing has a scroll frieze at the top.

Mukhamantapa

The eastern flight of steps of the mukhamantapa is supported on either side by well-carved figures of dvārapālas just in front of the projecting bases meant for

elephants or lions. Originally a stone bench ran all round the mukhamantapa on the inner side. The pillars standing on the bench have octagonal bases and sixteen-fluted shafts. The central four pillars of the mukhamantapa stand on stylobates carved with dentil mouldings. The bases are square and the shafts have the following mouldings in order from below: (1) short and sixteen-fluted, (2) eight-sided, (3) sixteen-fluted, (4) eight-sided band carved with floral design, (5) sixteen-fluted, (6) eight-sided, (7) cubical and plain, and (8) drum and wheel. The bases of these pillars as also those of the pillars standing in the outer row of the central ankana suggest that at the time of the renovation of the temple the roof of the mukhamantapa was raised. The central ceiling of the mukhamantapa is divided into thirty panels with no figures in any of them. The south-west and north-west pillars of the mukhamantapa form a group by themselves. Their shafts are square and indented, each indented face being divided by three cornice bands into nine panels. In these panels are carved floral designs as follows. The middle panel at the bottom of each face has a lotus with stalk. The side panels at the top have leafy representations. Above these panels the four faces of the shaft have graceful horse-shoe-shaped canopies on either side of which the corners of the shaft have hooded mouldings. Above the canopies the drum mouldings appear surmounted by a square and indented abacus. The brackets above the abacus are ribbed in the Chōla pattern.

The east outer wall of the navaranga has a middle cornice band ornamented with single flowers between single columns. The navaranga doorway is a well-carved soap-stone piece ornamented with jambs each of which has a base with a group of Rati and

Navaranga Manmatha and a seated Yaksha carved on it. Above the base there are five vertical bands as follows: (1) floral, (2) rope design secured at intervals by square padma medallions, (3) a pilaster shaped like a plantain tree with its shaft gracefully intertwined by a creeper and with figures of Yakshas carved on it, (4) a square pilaster whose front face is carved with low-relievo figures of horse-shoe-shaped canopies and creeper and floral designs, and (5) a vertical scroll band having in its convolutions seated figures of Yakshas. This scroll ornamentation is carried over the lintel of the doorway. Above the doorway the eaves have a row of geese below them and horse-shoe-shaped arches on their front face. Each of the jambs of the doorway has the carving of a chakrabandha with an inscription inscribed in it.

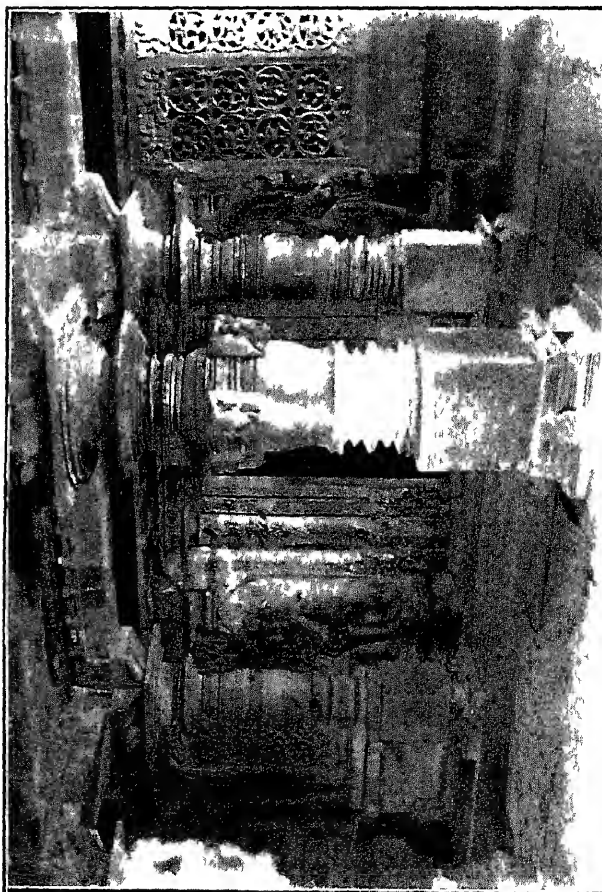
The navaranga is a hall of nine ankanas whose central pillars are fully developed specimens of the lathe-turned bell shape with leaf moulding as at the Kēdārēśvara temple in Halebīd. These pillars and the doorway above described indicate that the Hoysalas closely followed the architectural traditions of the Chālukyas. The beams are ornamented with dentil mouldings and their undersurfaces have the carvings of padmas in good relief. The central ceiling of the navaranga is flat and divided into nine panels which have no figures in them.



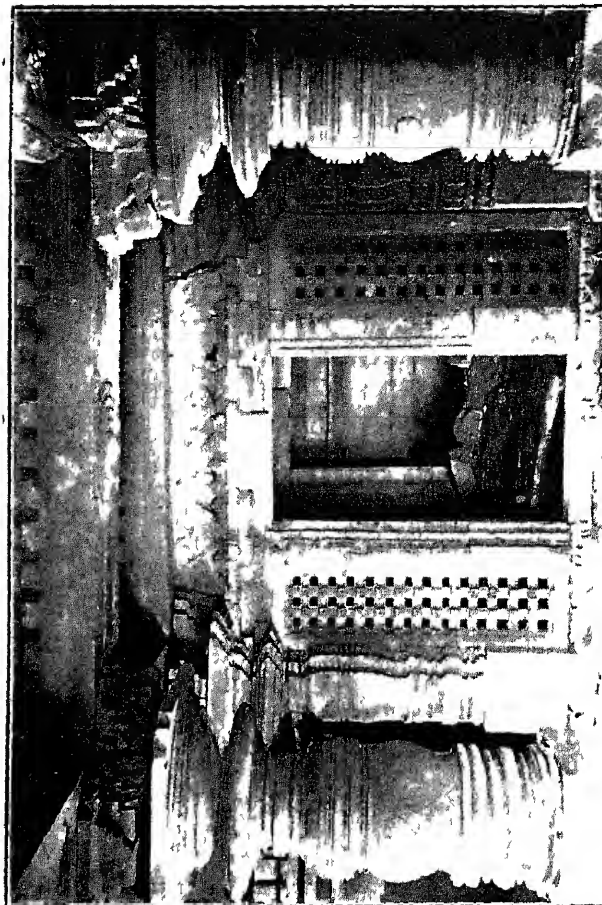
1 BULL, TRIPURANATHSVARA TEMPLE, BELGAMI (p 78)



2 LINGA KALLASVARA TEMPLE, BHARANGI (p 101)



3 MUKHAMANTAPA, TRIPURANATHSVARA TEMPLE, BELGAMI (p 78)



4 VESTIBULE DOORWAY, OLD BASIL, BANDALIKT (p 89)

In the south-west corner of the navaranga is a very good image of a Yaksha seated under a tree whose large leaves remind us of those met with at Ellōia (Pl XIII, 3). On the branches of the tree are perching monkeys. The corresponding Yaksha on the opposite side is missing. The Yaksha is two-handed holding lotus in his right hand. His left hand is broken. His ornaments consisting of the *kuṭita*, padma ear-rings, necklaces, etc., are all boldly carved in high relief and the Yaksha wears also a *yajñōpavīta*. The curls of his hair add charm to the facial expression and there is a pleasing smile depicted on his lips. The chin and the brows are clearly marked.

On either side of the vestibule doorway there are perforated screens whose bands are carved with padma medallions (Pl XIV, 4). On the jambs appear indented pillars. In the two side *ankanas* on either side of the doorway there are turreted niches which originally enshrined images. The towers of these niches have the usual dentil and other mouldings which are mostly uncarved. On the upper lintel of the vestibule doorway appears under a graceful *makara-tōrana* and serpentine arch the image of a seated Jina under a *kīrtimukha*. The image is very probably Śāntinātha mentioned in the inscription of 1200 A.D. mentioned above. Above the head of the image is a *mukhade* and on either side are the usual *chāmara*-bearers and standing Jinas. The ceiling of the vestibule is now damaged. It originally consisted of nine panels with the carving of a padma in the centre.

The *garbhagriha* doorway is also well-carved like that of the vestibule. Above the lintel is a row of turrets of varied designs. Two of the turrets are curvilinear as at Puri and Jagannāth. The occurrence of such turrets is interesting. The inside walls of the *garbhagriha* have a middle cornice band. The ceiling of the *garbhagriha* has a well-carved padma in its centre. The beams, like those of the navaranga and the vestibule, have been carved with dentil mouldings. The *garbhagriha* is now empty.

VIRABHADRA TEMPLE

About 50 yards to the north-east of the basti stands the temple of Virabhadra which appears to have been built in the 14th century. The image of Virabhadra is well executed with a serpentine and creeper *tōrana*. The god is in the pose of marching to the left holding in his four hands sword, arrow, bow and shield. He wears moustaches and *runda-māla*.

The outer walls of the temple as also those of the front *mantapa* have been constructed in recent days. To the west of the temple is a mound on which is standing an image of Mahīśāsura-mardīnī whose eight hands are disposed as follows.

spearing demon, holding sword, holding chakra, holding arrow, holding sankha, holding bow, holding buckler and placed on demon's head. On the tōrana of the image appears a creeper design. The image is perhaps one of the Śivapañchāyatana group.

To the north-west of the temple is lying a mutilated image of a four-handed god, perhaps of Vishnu, which also appears to have belonged to the Śivapañchāyatana group. In front of the temple is lying a lathe-turned bell-shaped pillar of the Chālukya times.

About 20 feet away to the north of the temple can be traced the mud fort wall of the old town of Bandalike. A few feet further north is set up a pillar, about 2' high, on a plain pedestal. On each of its four corners at the top is carved the head of a god wearing a ribbed tiara. The god represented is perhaps Chaturmukha Brahma.

SŌMĒSVARA TEMPLE

In the north-east corner of the old Chālukyan town site is situated the Sōmēsvara temple. It is called the Ānekal Sōmayya temple and was constructed in 1274 A.D. by a certain Boppa Setti (E. C. VII, Sk. 236). The structure is homogeneous and consists of three cells arranged on the three sides of a rangamantapa whose doorway is facing east. The main cell only has a closed vestibule in front. The other two cells exist on the north and south sides of the navaranga hall. The outer walls of the temple are raised on a basement consisting of three cornices of which the third from the bottom has been ornamented with dentil mouldings. The main cell, its vestibule and the navaranga are all square in plan with indentations here and there. The outer walls are plain except for a middle cornice band all round. This band bears a frieze of rhomboidal padmas. In the north-east and south-east of the temple these padmas bear in their centre dancing and indecent figures. The eaves are short and plain. In front of the temple the architrave bears a row of single flowers between single Dravidian columns. There appear to have been existing originally two elephants in front of the temple. These are now mutilated, but they show good workmanship.

There was perhaps a narrow porch in front of the navaranga formerly as at the Sōmēsvara temple at Belgāmi. In the two outside ankanas of this porch are two beautifully sculptured perforated screens. These square perforations are divided by circular small panels bearing relief figures of gods, Yakshas, swans, lions, etc. Between the rows of perforations are broader bands or friezes depicting the episodes of the Rāmāyana on the south and of the Mahābhārata on the north —

SOUTH SCREEN—(road from bottom)

7th Frieze (from top)

- 1 Rāma and Lakshmana standing
- 2 Rāvana in durbār
- 3 Sītā in Asōkavana.

Perforations interspersed by medallions depicting gods

6th Frieze

1. Rāma and Rāvana fighting
- 2 Rāma, Sītā and Lakshmana with monkeys

Perforations interspersed by medallions bearing lions

5th Frieze

- 1 Hanumān and the Rākshasas fighting. Behind Hanumān are several other monkeys To extreme left are Rāma and Lakshmana

Perforations interspersed by medallions bearing geese

4th frieze

- 1 Hanumān and other monkeys reporting to Rāma.
- 2 The monkeys bridge the ocean

Perforations interspersed by medallions bearing lions

3rd frieze

- 1 Rāma and Lakshmana in quest of the mājāmriga
- 2 Rāma shooting the mājāmriga
- 3 Deer and bear in the jungle
- 4 Rāvana as yatī before Sītā
- 5 Rāvana abducting Sītā

Perforations interspersed by medallions bearing geese.

2nd frieze

Battle between Rāma and the Rākshasas led by Khara and Dūshana.

Perforations interspersed by medallions bearing figures of elephants

1st frieze

1. Rāma's coronation
- 2 Daśaratha with his three queens
- 3 Queen Kaikeyī planning to send Rāma into exile

NORTH SCREEN—(from bottom to top)

1st frieze

- 1 Kauravas and Pāndavas at dice
- 2 Bhīma shaking the Kauravas off their tree perch

Perforations interspersed by medallions bearing elephants.

2nd frieze

1. Karna and Arjuna fighting
2. Gōgrahana

Perforations interspersed by medallions bearing geese

3rd frieze

1. Arjuna and Bhīshma fighting.
2. Bhīma killing Duśāsana Draupadī stands to left with her loose tresses.
3. Arjuna and Drōṇa fighting

Perforations interspersed by medallions bearing lions

4th frieze

Arjuna and Karna fighting

Perforations interspersed by medallions bearing geese

5th frieze

Bhīma fighting Bhagadatta

Perforations interspersed by medallions bearing figures of gods

6th frieze

Bhīma and Duryōdhana fighting

Perforations interspersed by medallions bearing figures of gods

7th frieze

Siva seated in state Below him are Gaṇēsa, Nandi and Kumāra To the right are a female attendant, Brahma and Sarasvatī To the left are Vishnu and Mahishāsura-mardini

The navaranga doorway is well carved with ornamental vertical bands on the jambs and figures of dvārapālas, Ratī and Manmatha on either side

Navaranga

The vertical bands are as follows floral, creeper, indented pilaster, scroll and floral with square and round medallions On the lintel is the figure of Gaja-Lakshmī The eaves above the doorway are indented and ornamented with garland and leaf designs and dentil mouldings

The navaranga is a hall of nine ankanas with six turreted niches in the side walls In the central square of the hall there are four lathe-turned bell-shaped pillars whose mouldings bear the rope, padma, leaf and garland ornamentations On some of the leafy designs are carved minute figures of bull, elephant, lion and peacock The wheel moulding has an ornamental band secured at intervals by padma medallions The central ceiling of the navaranga is divided into nine panels in each of which is an ornamental padma

The doorway of the south cell is guarded by Śaiva dvārapālas The north cell doorway has kalasas on either side and the figure of Gaja-Lakshmī on the lintel. Both the cells are empty

The doorway of the vestibule is a very good piece guarded by lady attendants on the jambs and having perforated screens on either side. The **Main vestibule and cell** Gaja-Lakshmi lintel has peeled off. On the upper lintel is carved a highly floriated serpentine arch issuing out of the mouths of makaras. Under the arch in the middle is the figure of Tāṇḍavēśvara dancing with figures of attendants and drummers. To the right of the group stand Brahma and Gaṇēśa, while to the left are Vishnu and Vaishnavī.

The ceiling of the vestibule is raised on two sets of corner stones with a boldly carved padma in the centre. The doorway of the main cell has the figure of Gaja-Lakshmi on the lintel. The jambs of the doorway are plain. The inner walls of the cell have a cornice in the middle. The main linga of the temple, called the Sōmēśvara linga, is about 2½' high including its pedestal. It is flat-headed.

TRIMŪRTI TEMPLE

The Trimūrti temple is a triple celled structure of the Chālukyan period (Pl XIII, 2). It stands at a distance of about 100 yards to the north-west of the Sōmēśvara temple. It consists of three cells all of which had originally stone towers above them. The western tower has now collapsed, but the other two are existing.

General description

In plan the structure resembles the Chattēśvara temple at Chatchathalli (see M A R 1934 pl XX, 2). The cells are square in plan and the walls have been built with several indentations. The **Outer view** basement consists of three cornices of which the middle one has the uncarved dentil and other mouldings. The outer walls are relieved by square-shaped and cruciform pilasters, and turret-bearing niches and pilasters. Some of the turrets have serpentine kīrtimukha arches above them.

Each of the towers rises in three tiers of turrets and each turret has several cornices of which the mouldings are mostly uncarved. The corners of the tiers have square-shaped turrets, while their sides have the boat-shaped ones. The latter bear kīrtimukha arches under which images like Lakshmi-Narasimha, Bhairava, etc., stand or are seated. There are projections in front of all the three towers. The projection over the western vestibule had originally a Tāṇḍavēśvara group under a simhalalāta.

There is no mukhamantapa now in front of the navaranga. A mutilated bull sits in the open. The navaranga doorway is absent. The **Navaranga** navaranga hall has in its central ankana well developed specimens of the Chālukyan lathe-turned bell-shaped pillars. On the bell appears leafy and other designs in low relief. The ceilings of the navaranga are flat and have padma carvings of varied design. The central

ceiling which is also flat is divided into nine panels, each panel having a padma. The architraves have dentil and rhomboidal floral ornamentations. The inner walls of the hall have six turreted niches of which one enshrines a Saptamātrika panel and another a broken Ganapati. The doorways of the cells are well worked with indented bell-shaped pilasters on the jambs and perforated screens on the sides. On the lintels appears the Gaja-Lakshmī group. On the upper lintel of the southern doorway and under a serpentine tōrana stands Siva attended by Ganapāti and Brahma (?) and Vishnu and Mahishāsūramardini. On the upper lintel of the western doorway stands a similar group of Siva attended by similar attendant figures. The upper lintel of the northern cell has Kēśava attended by Ganapati, two lady attendants and kneeling Garuda on the right and another kneeling figure, two chāmara bearers and Mahishāsūramardini on the left. The makaras from whose fangs issue the serpentine tōranas are all hidden ones.

The western and southern cells enshrine flat-headed lingas, but the northern cell has a good figure of standing Vishnu of whose four hands three are broken and the existing one holds chakra. The image is about 5½' high including the tōrana. The ten avatāras are carved on the tōrana. On either side of the god stand lady attendants. The image stands in samabhanga and is well decked with the usual ornaments.

Cells

Chikkamagadi

Chikkamāgadi is a village situated at a distance of about four miles to the north of Bandalike. Among the ancient monuments at the place two at least deserve mention. One is a Jain Basti now called the Basavanna temple and the other is the Kallēsvara temple.

JAIN BASTI

The basti is now converted into the Basavanna temple. It consists of a garbhagriha, a closed vestibule, and a navaranga with no porch. On either side of the flight of steps leading up to the navaranga doorway there are projections on which, perhaps, were formerly existing elephants. The garbhagriha and navaranga are square in plan and are indented. The basement consists of three cornices of which the third from the bottom has dentil mouldings. The outer walls are plain and have, like the outer walls of the Sōmēśvara temple at Bandalike, a middle cornice ornamented with rhomboidal flowers. Above the walls there are three cornice mouldings of which the two that are below have uncarved dentil and other mouldings. The eaves are sharp and relieved at intervals by kīrtimukhas. The tower is a stepped pyramid consisting of seven tiers of cornice mouldings decorated with dentil designs. In front of the

General description

Outer view

tower there is a projection over the vestibule the front face of which has been carved with a pleasing simhalalāta under which is the figure of a standing Jina

The navaranga doorway is plain except for the cruciform pilasters appearing on either side. The four central pillars of the hall have each two large cubical mouldings between which appear circular and sixteen-sided mouldings. On the faces of the base of each pillar are carved relieve figures of kalaśas. The ceilings of the navaranga bear good figures of padmas resembling jewellery work. The central ceiling has been divided into nine panels in each of which is carved a padma. The beams are ornamented with padmas and dentil designs. In the western wall of the hall there are two niches which are both empty.

Navaranga

Garbhagriha

The vestibule doorway is plain having screens on either side without perforations. The garbhagriha doorway is also plain. Inside the garbhagriha is installed in recent times a bull on a pītha.

KALLĒŚVARA TEMPLE

The Kallēśvara temple is a dilapidated structure. Its outer wall slabs have all disappeared. The original doorway of the temple appears to have been on the east side. The temple seems to have been a triple-celled structure and similar, in type, to the three-celled Chālukyan structures found in the Davangere Taluk (see M A R. 1939).

The four central pillars of the navaranga have the usual cubical, eight-sided and sixteen-fluted mouldings. The roof of the structure is low and the ceiling of the central ankana of the navaranga hall is raised on two sets of corner stones with padma in the centre.

Navaranga.

The western and southern cells have lingas inside them, while the north cell enshrines an image of Kēśava which is about 5½' high including its pedestal. This image is well-carved with the ten avatārs of Viṣṇu appearing on the prabhāvali. The ceiling of this cell has the design of a padma in its centre.

Kesava

All the vestibules are open and have a common navaranga. To the left of the main cell is a three-headed and eight-handed image of Śiva holding the following attributes: abhaya, trident, skull-headed mace, an arrow, drum, broken, broken, and broken. The god is seated in padmāsana. All the three heads wear jatāmakutas. The tōrana is carved of the same stone.

Siva

The outer walls of the main cell are built of bricks measuring 12" X 6" X 2". The bricks are possibly of the Vijayanagar period.

Malavalli

Malavalli is an insignificant village situated at a distance of about 5 miles to the east of Narasāpura near Bandalike. The only interesting monument at the place is an eight-sided pillar bearing the famous Malavalli inscriptions (E C VII, Sk 263, 264)

The pillar is of soap-stone and on it are engraved two important inscriptions one of the time of Vinhukadda-Chutukudānanda-Śātakarni and the other of the time of Kadamba Rāja (? Mayūra Śāma). The inscriptions mention the god Mattapattidēva whose temple is no longer in existence. The temple of this god was probably standing a little distance to the west of the pillar.

To the north of the pillar is standing a temple dedicated to Kallēsvara with an old black stone linga in its garbhagriha. The pāṇipīṭha of the linga is turned to the north though the cell has its doorway facing south.

To the right of the temple there is a potstone image of Bhairava which seems to belong to the Chālukya period.

At a distance of about 20 feet to the south of the pillar there is a linga whose shaft has its four faces carved with figures of heads like the Chaturmukha-Brahmēsvara at Bandalike.

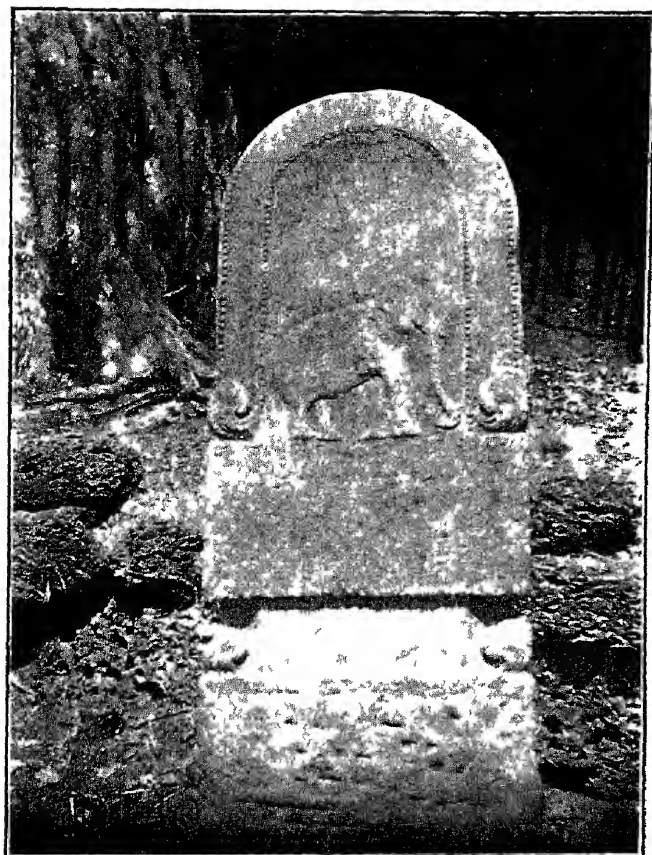
A mud and rubble bastion, about 25' high, belonging to a fort wall of the Pāllegāi period is situated at a distance of about 30 yards to the south of the pillar. The bastion is provided with musket holes.

To the north-east of the bastion is a modern temple of Hanumān containing in its main cell a small relief figure of Āṇjanēya in the striking attitude. The image seems to be of the Pāllegāi period and the existence of the bastion nearby suggests that it is Kōte-Āṇjanēya. The gateway of the fort probably existed beside this temple.

At a distance of about two furlongs to the east of the village and to the north of the tank called the 'Tāmrakatte there is a field called Hallakalu which is full of varied pottery consisting of red ware, blackware, etc. But polished specimens are not found. It is reported, however, that large-size bricks are found here and there in the fields.

Kubatur

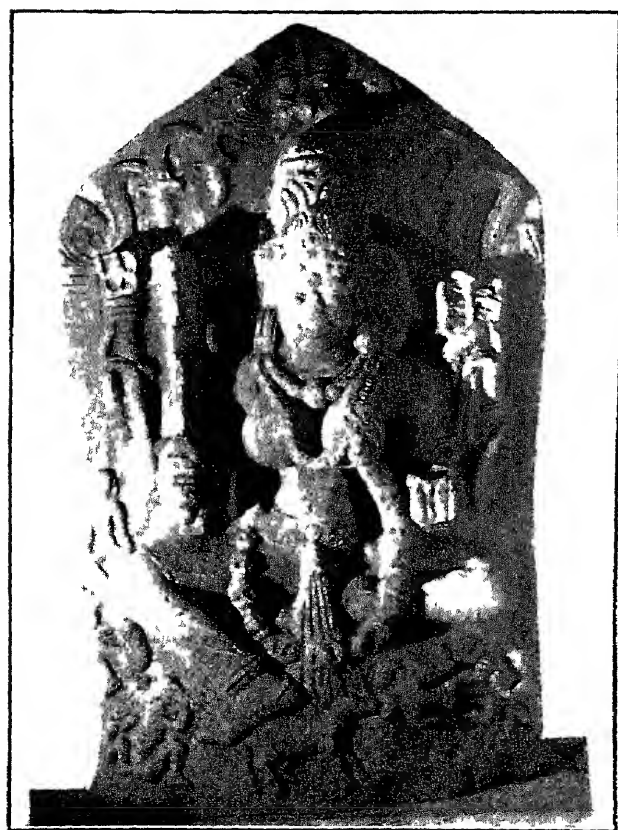
The village of Kubatū was last visited during 1931 and an account of the Kaitamēsvara temple at the place was published in the Annual Report of the department for that year. During the year under report a survey of the other temples standing on the ancient site of the village was made and it is found that the ancient town was indeed a very extensive one and contained several temples some of which appear



1 VIRAGAL, KUBATUR (p 97)



2 AN INSCRIPTION, RAMESVARA TEMPLE
KUBATUR (p 98)



3 BHAIRAVI, BANASANKARI TEMPLE,
BHARANGI (p 102)



4 CHAMUNDA, BANASANKARI TEMPLE,
BHARANGI (p 102)

to be very important owing to the fact that they seem to have existed from even the Rāshtrakūta times

At a distance of about a hundred yards to the west of the Kaitabhēsvara temple is a modern structure built for the goddess Kālī. The site perhaps marks the spot of an older temple that existed. In front of the temple is lying the head of an image which

Kali shrine appears to have been brought from elsewhere and kept here. It wears moustaches and a small kirita. The villagers point it out as the head of Dushtabuddhi.

About 50 yards to the west of the Kālī temple there is a mantapa borne on four stone pillars of the Ganga or Rāshtrakūta type. Each of the pillars rises on a square base and has a shaft consisting of a small eight-sided moulding at first and then a cylindrical moulding overlaid by two cylindrical bands of which the lower is larger than the upper. Above the cylindrical moulding there is a drum. A few feet to the north of the pillar stands a vīragal.

Proceeding westwards we pass through a hamlet to the west of which there is a large tank which seems to be very old as can be seen from the old pillars of the sluice. On the western bund of the tank is a dilapidated mantapa inside which is an image of

Durga shrine a four-handed Durgā holding sword, trident, drum and bowl. The image is rudely executed. The two pillars in front of the image are of the flattened bell-shape type with relievo carvings of horse-shoe-shaped arches, triangular designs and hooded corners and bearing ribbed brackets in the Chōla style. In front of the temple there are several vīragals and inscriptions of the Chālukya period.

At some distance to the north of the tank is a modern structure enshrining a 17th century image of Ganēśa. In the north-east corner of the temple is set up a vīragal inscription, possibly of the Rāshtrakūta period, with the representation of the figure of an elephant at the top (Pl. XV, 1). A similar inscription stone is set up on the platform of a peepul tree a little distance further north. Beside the latter inscription there are several vīragals among which there is one on which is carved a well-represented vimāna surmounting horse shoe-shaped arches.

Under a neem tree standing at some distance further north there is an inscription of the Chālukya period. By the side of the inscription there is an image representing Pārvatī-Paramēśvara. Behind Paramēśvara a bull is standing. The god is two-handed. In his right hand is held a lasso and in his left a severed head. The image is about a foot high.

A little distance to the north is a temple dedicated to the god called Mailāra. In front of the temple, that is, to its south-east there is set up another inscription of the Rāshtrakūta times and on it are carved relievo figures of an elephant on the obverse and a kalasa on the reverse.

Immediately to the north of the village there is an old basti dedicated to Pârśvanātha. The basti was constructed in 1077 A D but in later

Parsvanatha basti

times its outer walls were built of laterite blocks. The structure has now become dilapidated and in its present state consists of a garbhagriha with a front long mantapa and an ardhhamantapa. The basti seems to have had a large mukhamantapa in front. The four pillars in the long mantapa are of the lathe-turned bell-shape type of the Chālukya period. The ceiling of the mantapa has been raised on two sets of corner stones with a well-carved padma in the centre. The two pillars of the ankana in front of the garbhagriha form a good pair and consist each of a cubical base and an eight-sided shaft whose corners have pairs of symmetrical leafy or hooded reliefs on either side of an indented drum design. Above the eight-sided moulding rises another cubical moulding surmounted by an indented vase moulding and an indented wheel-shaped moulding. In front of the garbhagriha are found the following images — (1) a seated Nāginī (left), (2) a standing soap-stone Pârśvanātha under a seven-hooded serpent and mukkode and (3) a standing Chandranātha under mukkode. The main image of seated Pârśvanātha in the cell is of very good workmanship. The image sits in dhyānāsana under a mukkode and a seven-hooded serpent. On the two sides of the image there are the images of the attendant chauri-bearers wearing kirita and other ornaments. The tōrana behind the main image has a scroll ornamentation. The image sits on a lion pedestal which is cruciform in plan and indented bearing the relievo figures of lions seated on their haunches. The doorway of the garbhagriha has its jambs carved with the following vertical bands: rosettes, creeper, pilasters, rope design with square medallions, and floral. On the lintel of the doorway is depicted the figure of Pârśvanātha seated like the main image.

At a distance of about 50 yards to the north of the basti is situated the Rāmēśvara temple which from the outside looks more like a

Ramesvara temple

modern house. Really, however, it appears to be one of the oldest monuments in the village and almost intact inside. The outer walls have all been rebuilt, in recent times, in mud and the temple is provided with an ordinary tiled-roofing. In inscription No Sorab 269 of 1065 A D the temple is mentioned as having been restored (Pl XV, 2). Thus the original structure may be assigned to c. 900 A D and may be taken as a typical Rāshtriakūta monument judging from the pillars and the central ceiling in the navaranga. The navaranga doorway is of hard trapstone like the other architectural members of the temple. On the jambs of the doorway appear the following vertical bands: rosettes, scroll and a rope designed pilaster issuing out of a kalāśa-like creeper and ornamented with transverse beaded ornamentation, scroll work and square medallions on the shaft. On the lintel of the doorway appears a Gaja-Lakshmī group. The goddess is seated below a horse-shoe-shaped arch which is hidden from view. On either side of the doorway was a railing ornamented with lion faces. The southern railing only is existing.

The temple consists of a garbhagriha with an inner pradakshinā and of a front rangamantapa. The four central pillars of the mantapa are modelled like those of the Nandimantapa standing in front of the temple. Each of them rises on a cubical base and has a cylindrical shaft overlaid by cylindrical bands as in the mantapa to the west of the Kālī shrine behind the Kaitabhēśvara temple. Above the cylindrical moulding rises the bell-shaped moulding. It appears that from such bell-shaped moulding the later Chālukyan form developed. Above the bell-shaped moulding appears the wheel-shaped moulding surmounted by the ribbed brackets. The central ceiling of the navaranga is exquisitely worked like the ceiling at the Kallēśvara temple in Aralaguppe. It is divided into nine panels each of which is boldly carved with figure sculpture. The figure of Tāṇḍavēśvara is carved in the central panel and those of the Ashtadīkṣālakas are carved in the outer panels. Among the figures of the Ashtadīkṣālakas those of Agni and Kubēra are wrongly transposed. The central panel is marked off from the rest by bands ornamented with scroll work and padma medallions, the convolutions of the scroll being carved with figures of Yakshas some of whom are dancing, some playing on musical instruments and others flying with garlands. In the central panel Śiva dances on the demon Andhakāśura in a vigorous pose. He wears a long flowing rundamālā and jatāmakuta among other usual ornaments. To the left of Andhakāśura is seated Nandi above whom is the figure of Pārvatī. To the right of the prostrate Andhakāśura there are two drummers of whom one beats on a double drum and another on a single drum. Above the drummers is a cymbalist behind whom is the representation of a lotus. Above the cymbalist is a two-handed figure seated with folded arms. Further above is Ganapati and at the left corner is Kumāra with a two-handed seated figure of a goddess below. Śiva is eight-handed holding the following attributes: svaigahasta, chitte-tāla, cobra and rosary, trident, drum, cobra, chitte-tāla, and stretching gracefully towards the right hip. The figure of Śiva is slim and boldly outlined with vigorous expressive face and limbs. The outer panels are carved with figures of the Dīkṣālakas in the following order proceeding from the east clockwise: Indra on elephant, Kubēra on horse (mistake of the artist—there ought to have been Agni), Yama on buffalo, Niruti on man, Varuna on makara, Vāyu on deer, Agni on ram (mistake for Kubēra), and Īśāna on bull. Each one of these figures is boldly carved with graceful figures of attendant musicians and Yakshas several of whom are in the pose of flying among the clouds. The musicians consist of drummers, cymbalists and gong-players. Even the vehicles of the Dīkṣālakas show life and movement.

The ceilings to the east and west of the central ceiling have good figures of padmas. In the navaranga are placed a large Saptamātrika panel and a very good figure of Mahishāsuramardini (Pl. XIII, 4). In the latter group the demon is shown as issuing from the body of a buffalo and as being speared by the eight-handed goddess to whose right is her vehicle, the lion. The image is very forceful, though carved of hard trap stone.

The doorway of the garbhagriha is also well carved like the navaranga doorway. Inside the garbhagriha the Rāmēśvara linga is set up on a pāṇibatlu and is about 2½' high. In front of the garbhagriha doorway is a chandīa-sīla which resembles the one at Gauja.

In front of the temple there is a Nandimantapa whose walls have, in recent days, been built of mud. The roof is tiled. But the pillars of the mantapa are ornamented like those of the navaranga. They have cubical bases and cylindrical shafts containing the following mouldings in order from below: eight-sided, eight-sided and short, a cylindrical belt-band, and a wheel band. The shaft is surmounted by a wheel moulding above which the brackets are simple. The stone used for the carving of these pillars is hard trap stone. The bull in the mantapa is very well carved with ornaments, jingles and bells. Its two horns are broken. The snout is projecting a little upwards. Viewed from one side it looks very natural.

To the south-east of the temple are placed several nāga stones of which one represents a figure standing under a five-hooded nāga.

At a distance of about 200 yards to the west of the village is situated the Chintāmaṇi Naraśimha temple. It seems that such temples of Chintāmaṇi Naraśimha are peculiar to the Shimoga District. There is a Chintāmaṇi Naraśimha temple at Kūdli and another at Kuppagadde. The area between the village of Kubatūr and the Chintāmaṇi Naraśimha temple is full of mounds of old houses. It is probable that the old town site extended to this part also. Ruins of ancient mud fort walls can be traced in several places.

The image of Naraśimha in the garbhagriha of the temple is a two-handed figure sitting with the right knee folded up and the left disposed in padmāsana. The image wears the face of a natural lion as the one at Kūdli.

A few yards to the south-west of the Naraśimha temple is standing a four-handed image of Viṣṇu holding gadā, śankha, chakra and padma. It is called Satyanārāyaṇa by the people. It is a relievo figure belonging, perhaps, to the Vijayanagara period.

Bharangi

The village of Bhāraṅgi is an insignificant place situated at a distance of about 8 miles to the east of Ānavatti. But it contains several old temples and a basti of the Chālukya period.

The basti consists of a garbhagriha, a closed vestibule, a navaranga and a porch.

It appears to date from about the Chālukya period. The outer walls are plain and rise on a basement consisting of four plain and flat cornices. The parapet on the east has the figure of a Jina standing under a mukkode. The navaranga doorway is designed like the usual Chālukyan doorways. The four central pillars of the navaranga have

Jaina Basti

cubical, eight-sided and sixteen-fluted mouldings. The central ceiling is raised on two sets of corner stones. On either side of the vestibule doorway there are perforated screens. The present image in the garbhagriha is of marble and evidently of the modern days. It appears very much like the Buddha images without ushnīsha. The old image of Pārsvanātha is missing. Some of the broken parts of this image are lying in the compound of the temple.

Near the tank of the village is situated the Kallēśvara temple. Like the temples in the Dāvangere taluk this structure consists of three cells arranged on the three sides of a common nava-

Kallesvara Temple ianga. The linga is in the main cell, Sūrya in the east cell and Vishnu in the west cell. The roof of the temple is low. The main cell has a closed vestibule in front. The pillars of the navaranga are short, bell-shaped and lathe-turned. Inside the navaranga there are the following images: (1) Vishnu holding padma, chakra, sankha and gadā with the ten avatārs on the prabhāvali, (2) Sūrya, (3) a Saptamātrika panel, (4) three bhakta figures seated in a row with folded hands, (5) Mahishāsuramardīnī, and (6) Kumāra. The ceiling of the navaranga is raised on two sets of corner stones with a padma in the centre. The doorway of the vestibule has scroll ornamentation on the jambs and is guarded by male dvārapāla figures on either side attended by female chauri-bearers. There are also perforated screens on either side of the doorway. The lintel has a Gaja-Lakshmī group under a serpentine tōrana issuing from the fangs of makaras. To the right of Lakshmī stands Brahma and to her left Vishnu holding abhaya with padma, chakra, sankha and gadā. In the vestibule is a couchant Nandi much damaged. The garbhagriha doorway is plain with Gaja-Lakshmī on the lintel. Inside the garbhagriha the main linga is human-faced with phālāksha brows, eyes and moustaches (Pl XIV, 2).

Near the waste-ven of the tank of the village stand three dilapidated structures of the Chālukya period. Of these one is dedicated to

Narayana Temple Nārāyana and contains at present only one cell. The image is Janārdana in form with the ten avatārs carved on the tōrana. The workmanship of the image is rude and it is very probable that the image hails from about the 14th century. At the entrance to the temple are lying two mutilated Chālukya images. One of them which is headless is possibly Brahma judging from the kamandalu that appears in the left lower hand of the image. The other image is that of Sūrya.

The Mallikārjuna temple standing at a little distance from the Nārāyana temple is also much ruined. In its navaranga the four central pillars are short with cubical, eight-sided and sixteen-fluted mouldings. The linga in the main cell is missing. The temple was built in 1178 A.D. according to the inscriptions.

The third temple in the group is the Banasankari temple. It is also of the Chālukyan period and is mostly dilapidated. In its

Banasankari temple

navaranga or front mantapa the two front pillars have the usual cubical, eight-sided and sixteen-fluted mouldings

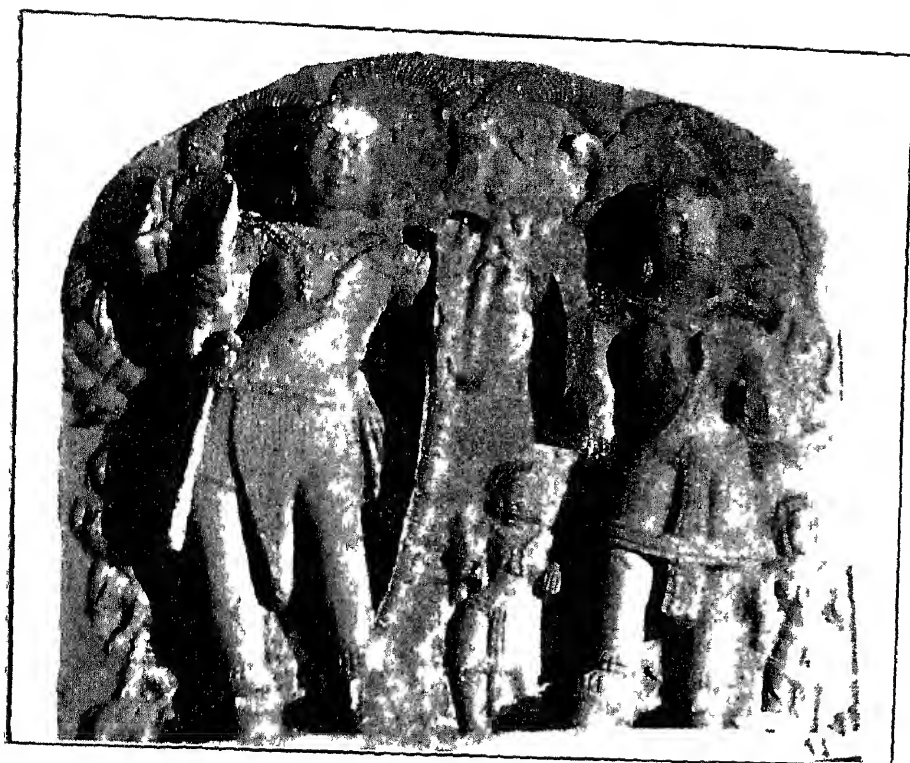
The other two pillars, however, have cylindrical shafts rising on cubical bases. The ceiling is raised on two sets of corner stones with a padma in the centre. The garbhagriha is divided into compartments by two pillars whose shafts have hooded mouldings at the corners and are rectangular in section with three indentations at the corners and with hour-glass-shaped mouldings on the faces. In the middle of the shafts and at the top appear three cornice bands. The bases of the pillars are cubical.

In the garbhagriha of the temple are enshrined the following images commencing

Images.

from the left —

- 1 A two-handed lady attendant—Hands broken. Appears to hold padma in the right hand. It may be Pārvatī
- 2 Four-handed Śiva standing with Pārvatī under a serpentine tōrana (Pl XVI, 1). He holds lasso, a trident, an arrow and a bow. On either side of Pārvatī there are lady attendants. To the right of Śiva there are a boar and two dogs with the figure of Arjuna doing penance. The loin cloth of Śiva is hanging. The god wears rudrāksha and his hair is disposed in curls. There is no kūrīta on his head.
- 3 Two-handed Śiva, (Pl XVI, 2) with lasso in the right hand and arrow and bow in the left. The figure wears kirita.
- 4 Two-handed goddess seated holding phala (?) in the right hand and kalasa in the left hand. The image possibly represents Annapūrnā (Śākambharī). The contour of the limbs, the muscles, the folds on the belly and other features are all very well shown. In workmanship this image happens to be the best of the lot.
- 5 Four handed Bhairavī (Pl XV, 3) seated with a dog on the pedestal, and with goblins and naked female figures dancing in the right field. The dog licks the blood from a severed human head. The goddess wears rundamālā and has phālāksha and canine teeth. On her head is a jatāmakuta. Her grin is terrible, though the other facial features are beautiful. In her four hands are held sword, trident, drum and bowl.
- 6 Four-handed Chāmundā (Pl XV, 4) holding rosary with abhaya, chakra, śankha and phala. On her left lap is the figure of Skanda represented as a baby. On the pedestal is depicted the figure of Garuda.



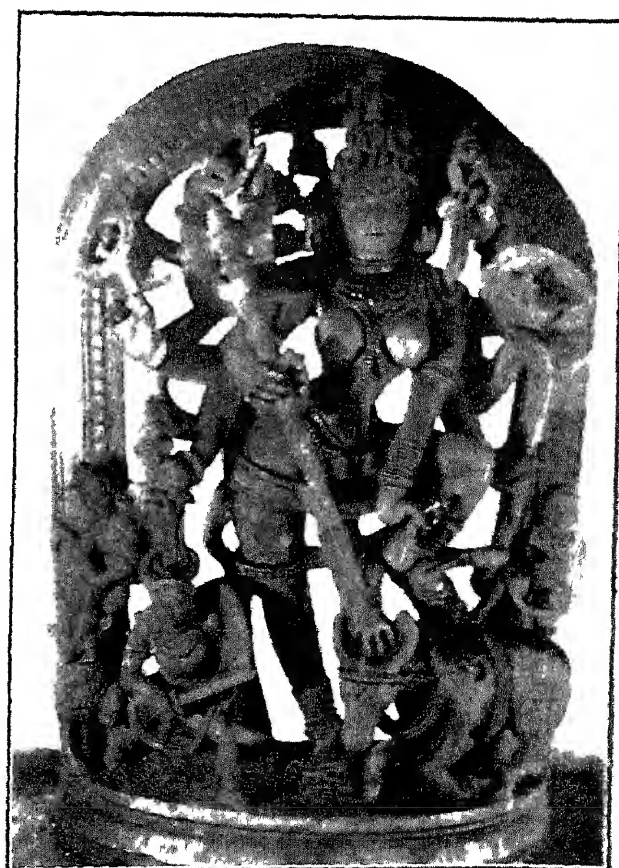
1 SIVA AND PARVATI, BANASANKARI TEMPLE, BHARANGI
(p 102)



2 SIVA, BANASANKARI TEMPLE,
BHARANGI (p 102)



3 DVARAPALA, VIRABHADRA TEMPLE, UDRI
(p 104)



4 MAHISHASURAMARDINI, CHANDRADEVI TEMPLE,
p 107

Kuppagadde

A note on the temples at Kuppagadde is published in M.A.R. 1931. In the

Venugopala image

Vēnugōpāla temple which is a modern tile roofed structure the image of Vēnugōpāla in the main cell is an exquisitely carved piece with minute delicacy of details (Pl XVII, 1).

Including the pedestal and the tōrana, the image is about 5' high. On the pedestal is carved a frieze of cows which are all full of life and movement and in the attitude of listening to the heavenly music of Lord Krishna. The god stands under a latā-tōrana the carving of which is indeed of a very high order. Among the creepers of the tōrana are carved the figures of monkeys, birds, etc. On either side of the god are carved the figures of sages in dhyānāsana. On the tōrana are further carved the ten avatārs of Vishnu. The god himself is about 3' high and two handed. He stands with his right leg crossed against the left and in the attitude of playing on the flute the right end of which is ornamented with gracefully hanging bunches. Among the innumerable ornaments worn by the god are large padma earrings, necklaces, garlands, anklets, etc. Each of these ornaments is minutely carved with good taste. The image is better carved than that at Bellūr in the Nāgamangala taluk.

To the west of the Vēnugōpāla temple stands an Īsvara temple. In the inscriptions the god is called Ālēsvara. The temple was

Ālesvara temple.

built in 1033 A.D. The navaranga and the mukhamantapa have both disappeared. The main cell which is standing at present is square in plan and is built of latente blocks. In front of the temple there is a narrow verandah with two niches on either side of the doorway. The right niche has a good figure of Ganēśa and the left one has a figure of Mahi-shāsuramardīnī. The other images belonging to the Śivapañchāyatana group have disappeared. It is said that the image of Sūrya belonging to the temple was taken away to Shimoga about 20 years ago.

The jambs of the garbhagriha doorway are plain. But the pilasters on either side are worked in a pleasing manner with the relievo figures of dvāpālas on their square bases. Their shafts are eight-sided and sixteen-fluted. The sides and flutes are ornamented with petal and rosette designs. At the neck of the pillar is a square panel carved with the figure of a kalasa. Above the kalasa appear the fluted vase and wheel mouldings.

On the lintel of the doorway a Gaja-Lakshmī group is carved. Inside the garbhagriha the linga is broken. It was about 3½' high when it was intact.

To the north of the Ālēsvara temple stands the Chintāmani Narasimha temple.

Chintamani Narsimha temple.

The structure is modern and tile-roofed. The doorway of the main cell is Chālukyan in style and ornamented with pilasters bearing the kalasa and leafy designs as at the Ālēsvara temple. The image of Narsimha is about a foot

in height excluding the pedestal. The face is rudely carved though it looks like a natural lion. The god is two-handed like the images at Kūḍli and Kubatūr. Behind the god is a sculpture representing Anantapadmanābha which seems to have been brought from elsewhere. This image, though mutilated, shows good workmanship. In a niche in the north wall of the front mantapa of the temple is placed an image of Bhairava with the figure of a scorpion on its pedestal. The tōrana has a serpentine arch and a simhalalāta. The image is four-handed with sword, trident, drum and bowl. Along with the bowl is held also the severed head of a victim. To the right of the god are depicted goblins. To the left are a dog and more goblins. The dog is shown as licking the blood oozing out of the severed head. The image is a good specimen of the Chālukya or Hoysala times.

Udri.

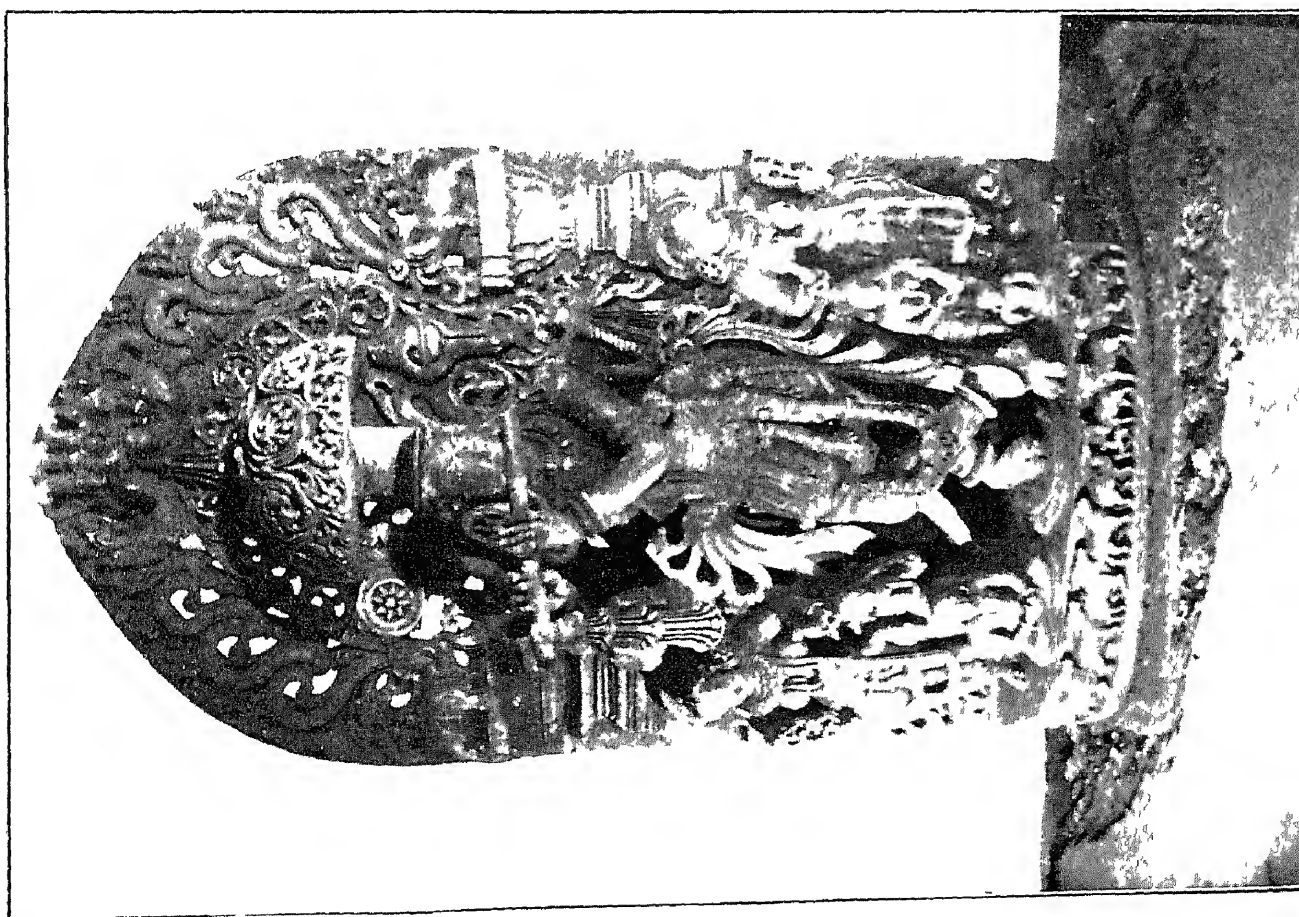
Udri is a village situated about 7 miles to the north-east of Sorab. A note on the principal temples of the place has appeared in the Annual Report of the department for the year 1930.

To the north and west of the village can be traced the old fort walls of the Pāllegār period. By the side of the fort wall to the north of the village is a mono-celled structure containing a stone image of Banasankarī which is a four-handed image wearing a jatāmakuta. The goddess holds in her hands sword, trident, damaru and bowl. In the bowl is the head of a goat. On the pedestal of the image is the figure of a prostrate person to whose right is a goblin and to the left a dog licking blood. The goddess has canine teeth and phālāksha and wears rudrāksha garland. On the tōrana are carved the figures of goblins and scrolls. The image appears to belong to pre-Hoysala times. An inscription in Kannada characters of c. 1000 A.D. was discovered on the pedestal of the image.

To the east of the village is situated the Virabhadra temple which is a structure of recent times enshrining an image of the Pāllegār period. At the entrance to the temple are set up two life-size images of Śaiva dvārapālas (Pl. XVI, 3) which are both well executed with stout bodies and limbs and exaggerated curls of hair behind their heads. The images wear jatāmakutas, the usual ornaments, rundamālās and yajñōpavīta. In their workmanship the images might be assigned to about 1000 A.D. They appear to be dvārapāla figures of an old Śiva temple, presumably the one that is standing in a dilapidated state a few yards to the north-west of the Virabhadra temple.

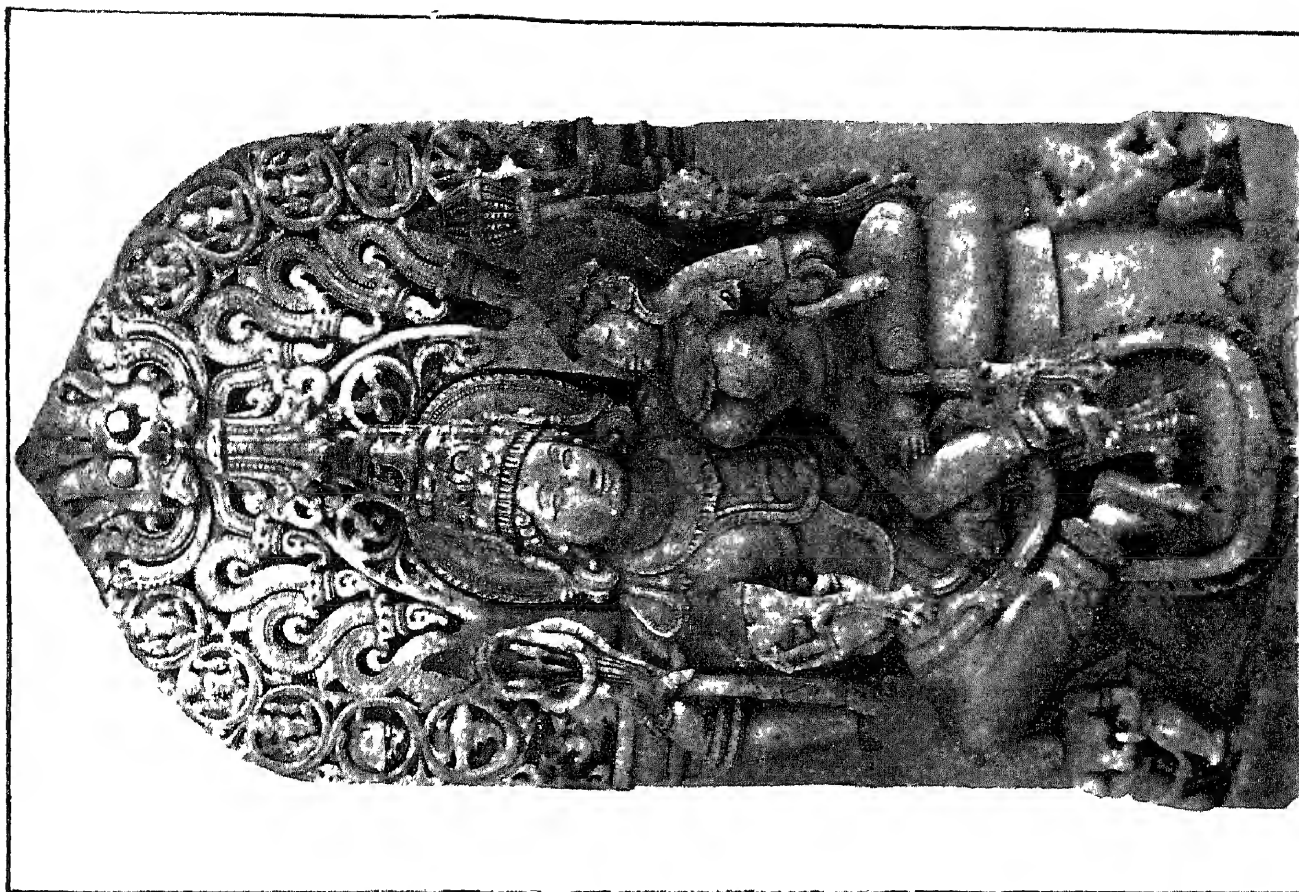
The latter temple now consists of the main cell only, the other compartments having disappeared completely. Among the innumerable pillars and other architectural members lying about the area there are several which indicate a high standard of

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Old Śiva temple



1. VISHNULAYA, VINDHOLIA TEMPLE, KUTHU GADDE (p. 102)

Mysore Archaeological Survey



2. JAGDINARAYANA, JAGSHIMINARAYANA TEMPLE, CHITTE
(p. 106)

at Many of the pillars are of the lathe-turned and bell-shaped type ornamented with scroll and beaded hangings on the bell. There are also flattened and indented pilasters and pillars with rhomboidal floral ornamentation and leaf designs among the ruins. The doorway of the gaibhagriha has, besides the rhomboidal vertical band of flowers, a pilaster on each side rising on a low square base and having an indented flattened square shaft ornamented in eight compartments with leafy designs against a background of six flutes appearing on the pilaster. The lintel of the doorway is carved with a Gaja-Lakshmi group. The pedestal of the linga inside the gaibhagriha is absent. When intact the temple must have been an elegant structure. Its outer walls have all collapsed, including many of the slabs belonging to the tower. But there appear here and there portions of square pilasters, cornices with uncarved dentil and other mouldings and kirtimukha designs. The tower seems to have risen in two tiers of boat-shaped and square-shaped turrets.

To the west of the village is situated the ancient Jain basti. This structure consists of a gaibhagriha, a closed vestibule and a navaranga. In plan the structure is square with indentations and flattened sides. The basement consists of two cornices of which the upper one is eaves-shaped. The outer walls are plain except for a middle cornice band carved with a frieze of rhomboidal and four-petalled flowers interspersed, here and there, by more ornate ones having many petals or by flowers bearing obscene or other figures in their middle. The eaves are a little straight-sided with upward dentil mouldings at the indentations. The parapet consists of two cornices of which the lower has dentil and cross-shaped mouldings. The tower is in the form of a stepped pyramid consisting of nine steps of cornices each of which has the dentil and uncarved cross-shaped mouldings. At the top the tower has a stone kalasa. In front of the tower there is a projection over the vestibule whose front face has a well-carved simhalalata with graceful creepers. Under the arch is the figure of a Jina seated under an umbrella and attended by chāmara-bearers.

The navaranga doorway and lintel are later additions. On either side of the doorway there are perforated screens. The jambs have a vertical band of rhomboidal and four-petalled flowers. The pilasters are cruciform and indented bearing leaf designs and bell mouldings. The four central pillars of the hall are bell-shaped and lathe-turned. The architraves have dentil mouldings superimposed by a row of rhomboidal and four-petalled flowers. The central ceiling of the navaranga is finely worked and consists of a large padma with five rows of sharp petals. A low but graceful pendant hangs in the middle. The other ceilings are flat.

On either side of the vestibule doorway there are turret niches. In the south niche is an image of Shanmukha which has been brought from elsewhere. In front of Shanmukha are a linga and a Basava. Against the north wall of the navaranga is a beautiful Yakshī seated under a creeper. The vestibule doorway has

perforated screens on either side and well-worked jambs consisting of the usual ornamental vertical bands of flowers and creepers. On the lintel is the figure of a seated Jina attended by chāmara-bearers. Above the lintel is an eaves-shaped cornice. On the upper lintel stand five Jina figures under a serpentine tōṛana. The garbhagriha doorway is also well worked like the vestibule doorway, but its lintel is uncarved. Inside the garbhagriha there is set up a Ganēśa image which does not belong to this temple.

About a hundred yards to the east of the basti stands a towerless Śiva temple of the Chālukya period. In design and workmanship it looks like a Hoysala square-shaped structure with indentations. There is no middle cornice on the outer

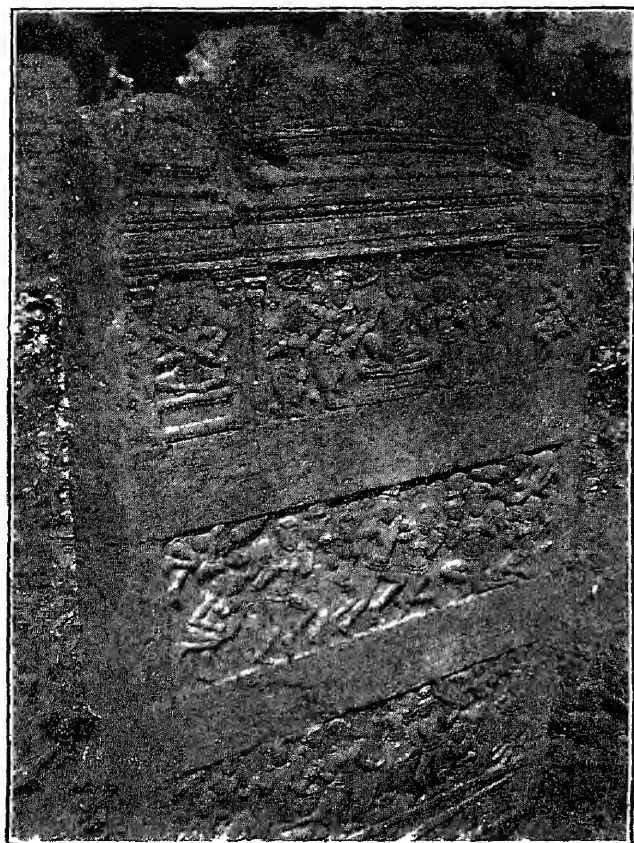
Siva temple

walls as on the Chālukya structures. The front mantapa has collapsed. Only the garbhagriha and the vestibule are existing now. The outer walls are raised on a basement consisting of six cornices of which the fourth and fifth from the bottom have the cross-shaped and dentil mouldings which have been left uncarved. The outer walls are relieved at the indentations by pilasters which are right-angled, thin and plain. On the south, west and north outer walls, there are turret-bearing niches, the turrets being designed like the fully developed Dravidian gōpurams. The caves and the tower are absent. The vestibule doorway is plain with perforated screens at the sides. The lower lintel has the figure of a Gaja-Lakshmī in the middle and a seated two-handed Yaksha at either end. The upper lintel has a row of figures standing under a serpentine arch issuing from the fangs of makaras. These figures are Brahma, Śiva, and Vishnu. The doorway of the garbhagriha is well carved with the usual vertical bands on the jambs and with the figure of Gaja-Lakshmī on the lintel. The linga inside the cell is about 2½' high including the pedestal. At the entrance to the temple are the images of a Mahishāsūyamardīnī and a two-handed goddess standing in tribhanga.

At a distance of about a hundred yards to the south-east of the Īśvara temple stands the Lakshmīnārāyaṇa temple enshrining a good

Lakshmi-Narayana temple

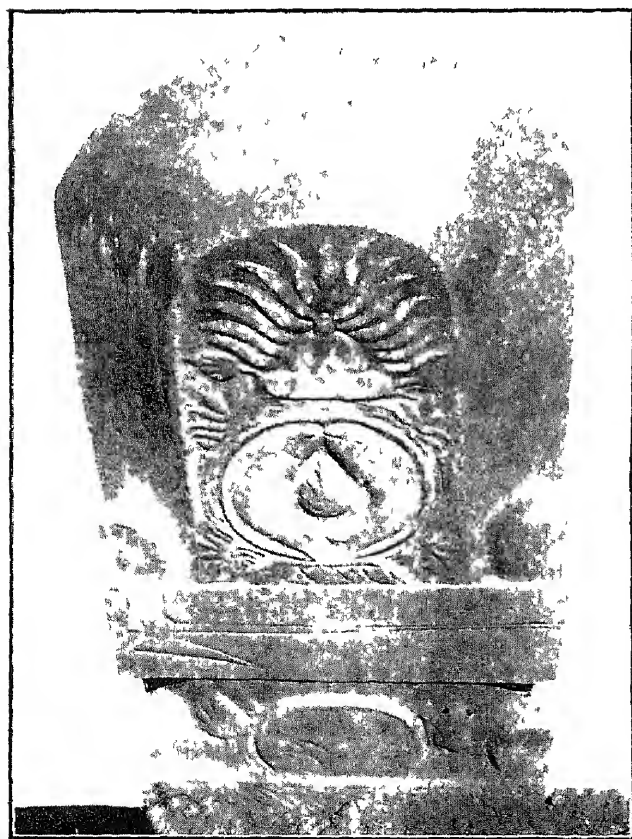
image of Lakshmīnārāyaṇa (Pl XVII, 2). The front mantapa has disappeared and the structure now consists of the garbhagriha and vestibule only. The basement of the temple consists of four cornices and the outer walls have a middle cornice band bearing the rhomboidal and four-petalled flowers. The pilasters on either side of the garbhagriha are bell-shaped and indented and decorated with leaf and petal designs. The image of Lakshmīnārāyaṇa in the main cell is about 3½' high and is seated on a padma pedestal. The group shows exquisite workmanship and minute details of carving. On the tōṛana appear the ten avatārs of Vishnu in the convolutions of a scroll band. Below the scroll is a serpentine arch and in the middle of the tōṛana is a simhalalāṭa. The god sits with his face turned towards his consort who sits on his lap and is



1 INSCRIPTION STONE, MAVALI (p 107)



2 A PILLAR, MAVALI (p 107)



3 INSCRIPTION STONE, MAVALI (p 107)



4 LENUKA TEMPLE, CHANDRAGUTTI HILL
(p 107)

turned towards him. The god is four-handed holding sankha, padma, gadā and chakra. The goddess has scanty ornamentation but well-carved limbs, high breasts and thin waist. Her hair is tied up into a graceful broad knot behind her head. To the right of the god is the figure of a kneeling Gaṇḍa.

Mavalī

In the village of Māvalī which is situated at a distance of about six miles to the east of Sorab there are several inscriptions of the Rāshtrakūṭa period. Of these, those illustrated in Pl XVIII, 1 and 3 are important. The one illustrated in Pl XVIII, 1 is particularly interesting, because it is of c. 797 A.D. and contains boat-shaped and square-shaped turrets which look very much like those met with at Māmallapuram. A pillar in front of this inscription (Pl XVIII, 2) resembles the navaranga pillars at the Rāmēśvara Temple in Kubatur.

Chandraguttī

Full notes on the monuments at Chandraguttī are published in the Annual Report of this department for 1931, pp. 55 ff. Some of the monuments, sculptures and views are illustrated in this Report—please see Pl XVI, 4, Pl XVIII, 4, and Pl XIX.

PART IV—NUMISMATICS.

COINS OF THE EASTERN CHĀLUKYAS (615–1070 A.D.)

(Pl XX, 2).

Kubjavishnuvardhana (615–633 A.D.)

TYPE—Lion and Sceptre

1 *Ae* '65 Brass ?*

Obverse —In triple border of two lines with intervening dotted line, large maned lion to right with open mouth, and left forepaw and tail uplifted, in front of it, floral creepers. Above, legend in early Chālukya characters

Vi sha ma si dha

Reverse —A hooked rod, perhaps, a sceptre

Hultzsch describes similar coins found by Thurston near Yelamanchili in the Vizagapatam District. But his statement that they are punch-marked, may not be correct. These coins appear to be a development of the Lion and Conch type described elsewhere under the Pallavas.

The *v* of the first letter shows a form which contrasts with the *v* of the fourth letter. A period of change is indicated also by the form of *ma*. The second letter is *cha* instead of *sha* and indicates Tamil influence. The last letter is clearly *dha* and not *dhi* which is the way in which it is found in the inscriptions.

Bhuvanākamalla (?)2 Similar to 1, but the legend is *Ba va ne*

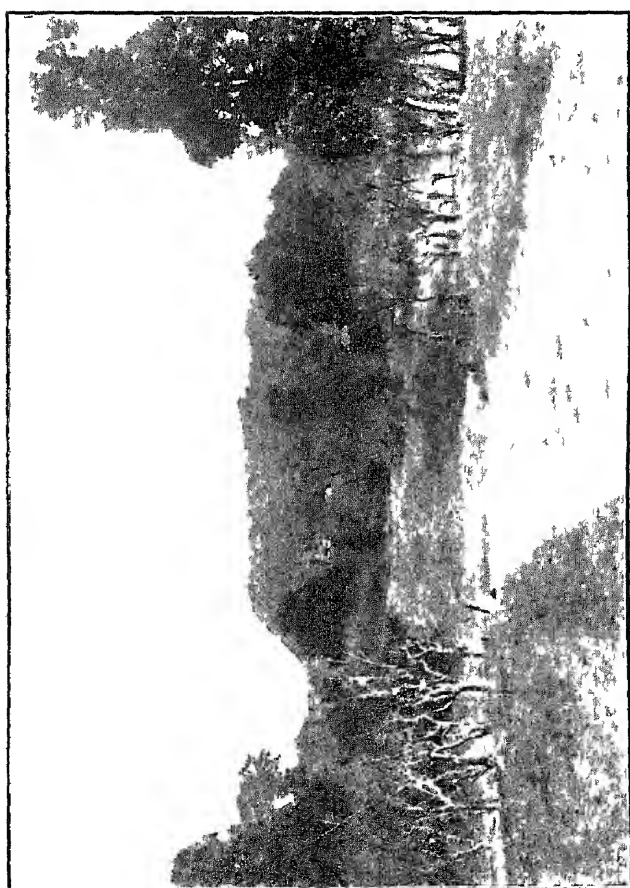
It is doubtful if Kubjavishnuvardhana had also the title *Bhuvanēkamalla*. The correct Sanskrit form of the word ought to be *Bhuvanākamalla*. But very often the incorrect spelling with *e* instead of *ar* is found. The first letter on the coin is actually *Ba* and not *Bu*.

Śaktivarman (1000–1012 A.D.).

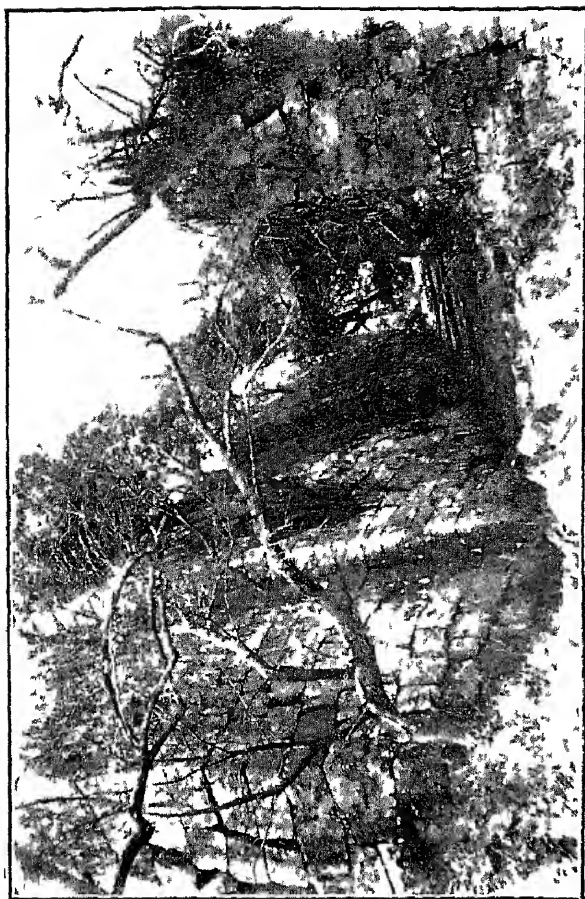
TYPE—Boar and Punch marks—(Varaha)

3 *Al* 14, wt 66·5, large and thin

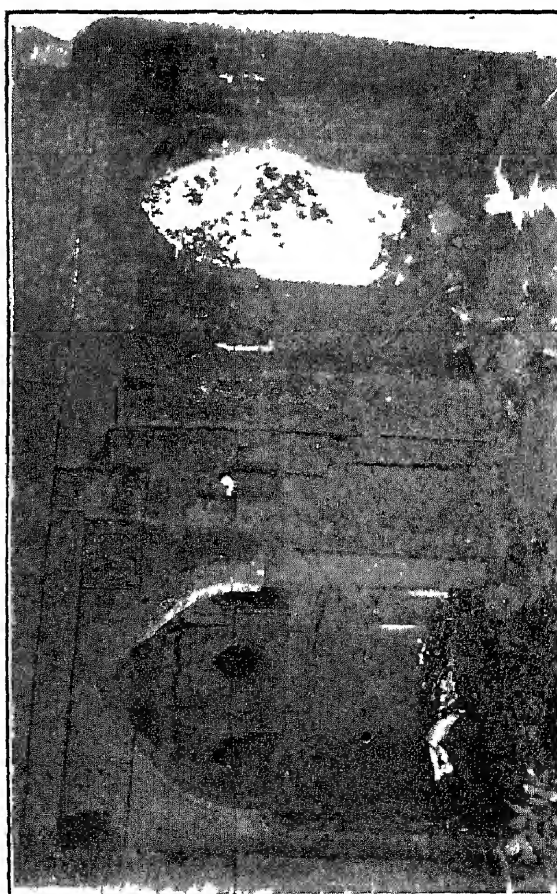
Obverse —Seven punch marks. In the centre is a boar to right with a lamp-stand on each side, on top a goad and an umbrella supported by



1 CHANDRAGUTHI HILL (p 107)



2 FORT WALL, CHANDRAGUTHI HILL (p 107)



3 MIHPAB, CHANDRAGUTHI HILL (p 107)



4 FORT WALL, CHANDRAGUTHI HILL (p 107)

two *chāmaras* or flywhisks and below neck the Telugu-Kannada letter *Ra*. Around near edge, seven punch marks with one Telugu-Kannada letter in each punch

Śrī Chā lu kya cha(n) dra Sa 1

The overhead line of *Sa* is peculiarly placed.

4. *Az* 12, wt 66.2 From Cheduba

Similar to above with *Ra* (or 4) below boar and below *Sa* also *Sa*, 4

Śaktivarman, the East Chālukya king, had the title Chālukya-chandīa.* The old method of punch-marking and stamping in repousse is noteworthy. Why the latter was done has to be explained.

Some of the great East Chālukya coins come from the Burman coast indicating that they had an overseas province there perhaps north of the province owned by the Chōlas in Aṅkan. They have been found also in the Kistna District near Muslipatam. There can be little doubt that they were issued in India.†

Rāja Rāja (1022–1063 A D)

TYPE A —Boar and Punch marks.

5. *Az* 1.4, wt 66.5, large and thin

Obverse —Seven punch marks, in the centre is a boar to right, with a lamp-stand on each side, a goad and an umbrella supported by two flywhisks or *chāmaras* on top and below neck the Telugu-Kannada letter *Ra*. Around, near edge, six punch marks with one Telugu-Kannada letter in each punch

Śrī Rā ja rā ja Sa(m vat) 3 (figure 3, perhaps regnal year)

Round each punch is a bordering circle of dots far apart from each other

Reverse —The obverse marks indented on the thin plate

The provenance of this coin is uncertain. The date would perhaps be 1025 A D

Hultzsch and Fleet describe other specimens with regnal years 3, 4, 34, 35 and 37

6. *Az* 1.3, wt 66.8

Obverse —Similar to 4, but with the letter *va* below boar and figure *Sa* 35.

Reverse —Similar to 5

Rapson (Indian Coins) reads the figure as 35 ‡. This specimen was found at Cheduba Island near the Burma coast

7. *Az* 1.35, wt 66.6. From Cheduba

Similar to 4 and 5, but letter *va* and figure *Sa* 4

Rājendra or Kulōttunga Chōla (as East Chālukya)

TYPE—Tiger and Punch marks

- 8 *Al* wt $61\frac{1}{2}$ grains From I A 1896, p 321

Obverse —Similar to 3, but instead of boar, tiger standing to right with sun and moon above, below head Telugu numeral 6 Near margin legend reading —

Srī Chō la nā rā ya na

Madras collection.

- 9 *Al* wt $61\frac{1}{2}$ grains

Similar to 7, but tiger to left

Assigned to Kulōttunga Chōla (by Hultzsch) as he had the title 'Rāja Nārāyana' Kulōttunga appears to have retained punch-marking at Vengi though die-striking was common in the Chōla country The reduction of the weight from the East Chālukya standard is also noteworthy The weight is a little less than that of the coins of Rāja Rāja Chōlā

Last Chālukya—Uncertain

- 10 *Al* 3, wt 67

Similar to 7 Figure on reverse

- 11 Similar to 10, wt 77

- 12 *Al* 25, wt 62

Obverse —Similar to 10, but ruder, and goad more like a spear.

Reverse —Similar to 10

Types A and B are varahas and type C is fanam of 1/10 the value. Die-striking was well known as seen from the smaller coins Perhaps the smaller dies were used as punches on the varahas But punching is very well done as the punches are correctly placed How the incuse on the reverse was caused has to be explained

- 13 *Al* Round wt 11 grs

Obverse —Lion and pillar with Sun and Moon

Reverse —Figure of lion to right, only the front portion is clear Front paw raised up. The denomination of this specimen may probably be about quarter fanam It is highly interesting to note the existence of such minute gold coins during the Chālukya period

OLD COINS IN THE MYSORE PALACE TREASURY

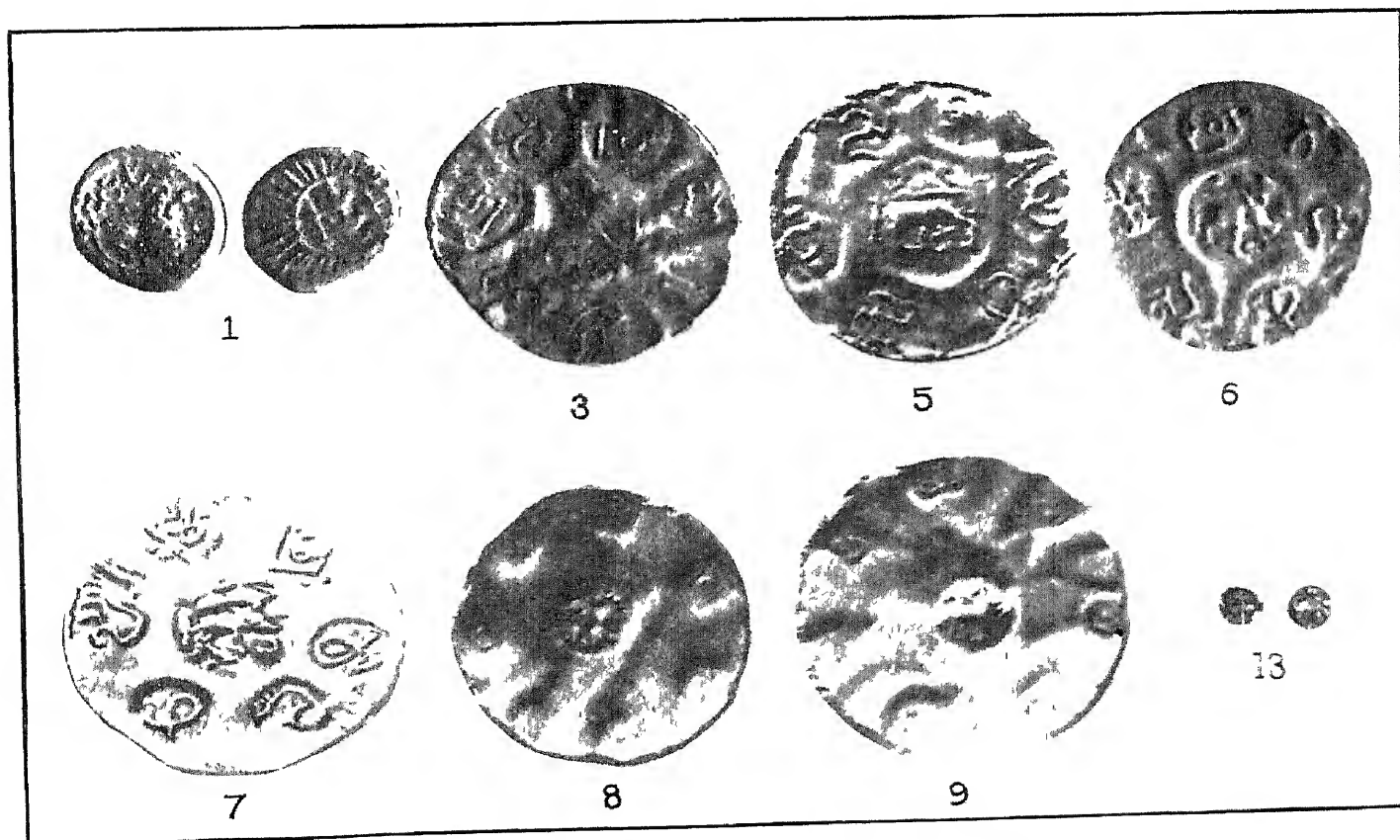
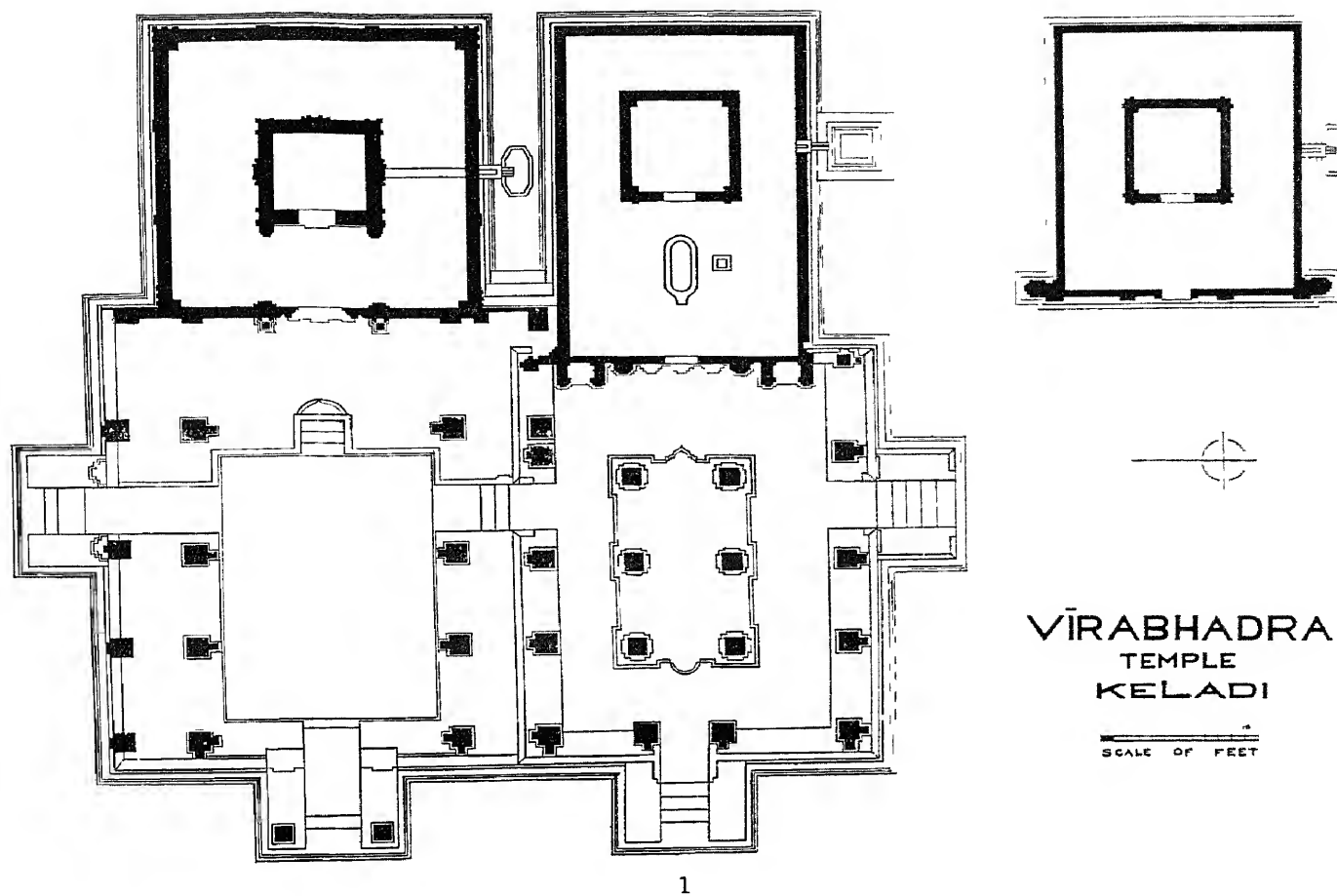
COINS OF THE EAST INDIA COMPANY

1

Double Fanam (5 specimens)

Obverse —'Double Fanam' in English in outer circle and Persian legend in inner circle.

Reverse —In outer band Tamil legend 'Irandu Panam' and in inner circle, with a star above, legend in Telugu 'Rendu rūkalu'



2 COINS OF THE EASTERN CHALUKYAS (p 108)

2 *Silver Half Varaha* (Svāmi Pagōda)

The edge has rope milling

Obverse —In central circle a five-pointed star above and thirty stars around, in the field a nine-storeyed gōpura or tower with three kalāśas. Around outer circle English legend 'Half pagoda' and Persian legend in continuation

Reverse —In outer circle Tamil legend XI 'Aṭappu varaham', in Telugu V 'Arpu Varahāni'. In inner field surrounded by five circles of dots stands a rudely shown deity with dotted representation of a chakra and a śankha

3 *Quarter Svāmi Pagoda* (15 specimens)

Obverse —Similar to above, but smaller

4 *One-eighth Rupee* (3 specimens)

Obverse —1182 followed by Persian legend

Reverse —Rose mint mark with Persian legend

5 *Copper Quarter Anna*

Has the representation of a balance. It is usually called *Takadi hāsu*. Bears the date 1833 on the obverse

6 Similar to above but with legend 'one quarter anna' instead of balance

7 *Silver One anna* (146 specimens)

Having Persian legend on obverse and reverse and bearing Hijri date 1182, etc. Mint marks of lotus, rose, etc. Transverse milling

8 DANISH (OR FRENCH) EAST INDIAN COMPANY

Small, thick and rude

Obverse —Rude four-armed god standing with apologies for sankha and chakra

Reverse —Double C's crossed in a monogram

9 *Danish Fanam* (3 specimens)

Obverse —Four-armed god standing

Reverse —2 C's

VITAYANAGAR COINS

10 *Dēvarāya*

Obverse —Lakṣmī-Nāiāyana with sun and moon in top field

Reverse —Three-line Nāgarī legend reading —

Śrī Pīa tā pa Dē vā rā ya

11 *Kṛishnarāya**Obverse* —Bālakrishna*Reverse* —Three-line Nāgarī legend reading*Srī Prā tā pa Kṛi shna rā ya***12** *Ikkēn Varaha* —(13 specimens)*Obverse* —Umā-Mahēśvara*Reverse* —Nāgarī legend reading*Srī Sa dā si va*

MYSORE COINS

13 *Hydar Varaha*—Gold (36 specimens)*Obverse* —Umā-Mahēśvara*Reverse*. —In granulated field Persian *He* reversed as in Hyder's signature.**14** *Tipu's Hydar Varaha* —Gold (15 specimens)*Obverse* —In granulated field reversed Persian *He* with figures 1 or 2 or 5 or some other symbols*Reverse* —Persian legend with Hijrī date 1112, 1114, etc**15** *Sultān Varaha* —(23 specimens)*Obverse* —Persian legend*Reverse* —Persian legend with date in Muludī 1225, etc**16** *Sultān Rupee*—(5 specimens)

Three-line Persian legend on each side with Muludī year 1214, etc.

17 *Kṛishnarāja Varaha*—Gold (94 specimens)

Wt 52 grs

Obverse —Umā-Mahēśvara*Reverse* —Nāgarī legend *Srī Kṛi shna rā ja***18** *Kṛishnarāja III of Mysore—Silver Rāja Quarter Rupee*

Silver coin bearing the name of Shah Alam (Emperor) and the regnal year 65 with mint mark of crescent

19 *Kṛishnarāja III of Mysore—Śrī Kṛishna Quarter Rupee* (3 specimens)*Obverse* —In ring of dots Kṛishna with butter, dancing.*Reverse* —Four-line Persian legend bearing the Hijrī date 1216

20 *Krishnarāja III of Mysore—Śrī Krishna One anna (gidda-hana)*

Obverse —Krishna with butter, dancing

Reverse —Kannada legend *Mayilī Hana*

21 Same as above—Thinner and flatter

22 *Krishnarāja III of Mysore—Rāja Rupee* (2 specimens)

Old type Mysore rupee bearing the name of Shah Alam and Krishnarāja Vodeyar III with mint mark crescent and regnal year 44 on one specimen and 45 on another

23 Same as above (8 specimens)—Rāja Rupee with mint mark crescent.

REWA STATE

24 *Gold* (wt 1 tola)

With transverse milling

Obverse —Above scroll 2 rearing lions holding a flag with streamers

Reverse —In inner circle Nāgarī legend *Rēva* with Nāgarī date 1806 (?)

Around Nāgarī legend

I-Śrī Ma hā rā ja Gu lāb Śimha Bahadar Śimha

BARODA STATE

25 *Sayyājī Rao Rupees* (94 specimens).

Samvat 1951

Obverse —Bust of the Gaikwad with Nāgarī legend *Śrī Sayyājī Rao Ma Gaikwad*

Reverse —Nāgarī legend *Ēk rupya* with sword and date 1951

26 *Copper One Pie.*

Bearing date 1944 samvat

PART V—MANUSCRIPTS

LETTER OF VIRA RAJENDRA WODEYAR, RAJA OF COORG *

(C 1799 A D)

(Pl XX, A)

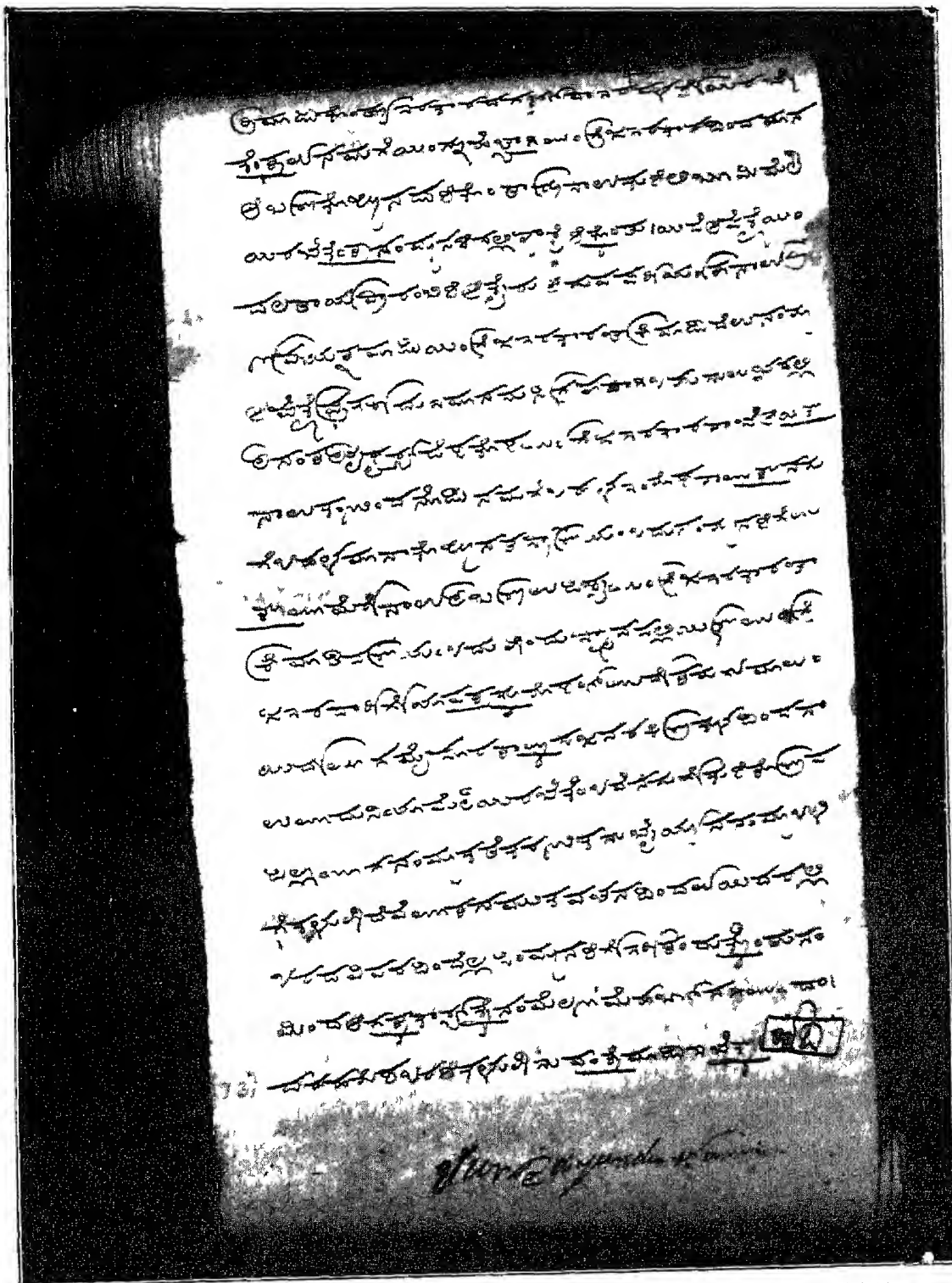
The document consists of an interesting long paper roll containing a letter written by Veer Rajunder Wairiar (Vira Rājendra Wodeyar) of Coorg in about 1799 A D to the British and was discovered among the papers transferred from the Residency of Bangalore to the custody of the Record Office of the Mysore Secretariat. It is a roll about fifteen feet long composed of about twenty slips of paper, each eighteen inches in length and six inches in breadth. The lines on both pages extend to a length of 26 2". The paper is blue hand made foolscap and contains the water mark of a prancing horse with the English capitals 'A' 'G' below it. The letter is in Kannada with about 422 lines on the first page and 311 lines on the second page, total 733 lines. At the end of the Kannada writing appears a signature in English "Veer Rajunder Wairiar". The rest of the second page contains some accounts in Mahiatti Modi, Kannada and Urdu, which are no doubt a later addition. At the end of the second page are found the Kannada words meaning 'the Coorg Raja's Kai fiath' with the figure '7'. The document is thus the authentic original copy of a memorial submitted to the English Government by the Coorg Rāja.

This document was prepared to furnish the reply and explanation of the Coorgs to a letter† from the British addressed to them and complaining that an officer of

The following account is contained about the Coorg Rāja Vira Rājendra Wodeyar in the 'Narrative Sketches of the conquest of the Mysore,' London, page 18, footnote —

'This friendly chief, when a boy was by the course of family feuds, a prisoner with Hyder Ally, who compelled him to become a Mussalman, with all the shameful ceremonies of initiation he was enrolled among the Chaylas or slave troops, and continued so under Tippoo Sultaun, till he made his escape in 1785 into his own dominions, where he instantly offered his service to the English it was accepted and he proved a most useful ally — A British fugitive (who had also been lucky enough to effect his escape from Seringapatam) saw this Rajah in 1793, at his residence at Necknah, and describes him as a young man buxishly dressed in nankeen pantaloons, European boots, and a shirt made in the English fashion. In a short conversation which turned upon the then recent dismemberment of Tippoo's dominions, he remarked, that the English had cut off the monster's right hand and feet and he hoped to see them cut off his left ones too'. The prophetic chief has seen his hopes more than realized! — At the treaty of Seringapatam, in 1792, Marquis Cornwallis generously stipulated for the security of the gallant Rājah. Tippoo Sultan was irritated at the demand, and broke off the actual negotiation with our General, who thereupon began to renew hostilities, but Tippoo finding a reluctance in his troops to defend the capital was compelled to accept the dictated terms."

* This letter is perhaps the one written by Col Close the Resident of Seringapatam, with whom the Coorg Rāja was required to put himself in correspondence after the withdrawal of Capt.



LEAFLET OF VIRA RAJENDRA WODFYAH, RATA OF COORG (p 114)

Coorg named Īsvaraiya plundered seventeen villages of the Mahārājānadurga taluk (in the Mysore territories) five days after the capture of Seringapatam by the British and carried away women, children, cattle, grain, silver and gold, bronze and copper vessels, etc., of the villages in the taluk. The letter from the British gave a list of the articles carried off by the Coorgs and required them to return these immediately without delay. Word was also sent through Captain Mahoney who had been Resident at Coorg to the same effect *. The Coorg Government sent this answer to that letter through an agent Kaianika Subbaiya †

The answer of the Coorgs may be divided into two parts, (1) that relating to the assistance rendered by the Coorg Government to the British in the conquest of Mahoney from Coorg. Col Close does not 'seem to have ingratiated himself with the Rāja'. The letter is dated 16th November 1799 and was addressed from Seringapatam. It ran as follows —

" FROM

" Colonel Barry Close

" To

" The Raja of Coorg

" Lord Morington has transferred me to Seringapatam as Commissioner of Mysore, of which you may be aware. A report reaches me from the Manjarabad frontier, that five days after the fall of Seringapatam your people made a predatory incursion into the Mahārājādurga district, and plundered 17 villages, of women and children, cows and calves, gold and silver, rice and seed grain, and carried the spoil beyond the frontier. I enclose a list of the plundered articles. From the day of the capture of the capital Mysore belongs to the Company, but Mahārājādurga belongs to Mysore, there is therefore no difference between Mysore and the Company. But you are an ally of the Company. You are therefore requested, without delay, to return every article contained in the list.

" I am told you wish to see Seringapatam, as the army will return to this town within a few days, you should inform me of your resolution.

" List of articles plundered by Coorgs in the Mahārājādurga district — 67 women, 34 men, 11 boys, 10 girls, 1383 cows, 574 buffaloes, 834 oxen, 121 calves, 729 Kanthari pagodas, 82 silver ornaments, 36 silver bracelets, 27 coral necklaces, 63 silver girdles, 54 pairs of golden earrings, 215 brass plates, 93 copper vessels, 67 guns, 6 horses, 155 sheep, 95 knives, 96 sickles, 90 axes, 5 brass pans, 7 iron chains, 72 bundles of clothes.

" This affair seems not to have been settled without considerable difficulties, in which the Raja implored the good services of his personal friends amongst the English." — *Mysore and Coorg*, Vol III, LEWIS RICE, pp 127-128

" Captain Mahoney who had been appointed Resident with Vira Raja a short time previous to the commencement of the last war with Tippu, communicated to the Raja the Earl of Morington's proclamation of the war, dated Fort St George the 22nd February 1799, and asked him in the name of the Company's Government to exert himself to the utmost of his power, as he would necessarily share the fate of the English if Tippu were victorious." — *Cp Mysore and Coorg*, Vol III, LEWIS RICE, p 124

† That Subbaiya was in the employ of the Coorg Rāja is gathered also from *Mysore and Coorg*, Vol III, LEWIS RICE, page 125. He and Bopu are said to have been sent on an expedition into the Tulu country when Seringapatam was besieged by the British.

Tippu's territories as per *tahnama* treaty entered into by the Coorgs with the British East India Company, (2) that relating to the explanation rendered by the Coorg Government for their alleged plunder of the Mysore territories against which the people of Manjarābād taluk had complained as represented by Dewan Purniah's men *

The first part gives details of the part played by the Coorg Government in assisting the British army in the conquest of Tippu's territories

It begins with a reference to the letter sent by the Governor-General of India, Lord Mornington, to the Coorg Rāja at the commencement of hostilities between the British and Tippu Sultan. No date is given for the letter. It states that as war was about to break out between the English and Tipu, the Bombay Governor, General Stuart (called in the manuscript Ishtol Saheb), was passing with his army through Coorg and that the Coorg Government should give him all help that he might require and that they should also be ready to fight to the utmost possible extent when asked by him to do so and that Captain Mahoney (called Mavinī Saheb in the manuscript) would be appointed and sent as vakīl or envoy of the English Government to Coorg and that the Coorg Rāja should assist the English Government as instructed by him. The Bombay Governor had also sent a letter to the same effect and both General Stuart and General Hartley arrived in Coorg with their armies. Captain Mahoney also arrived (as Resident) at Coorg to receive help from the Coorg Government. The Coorg Government rendered every service to the East India Company in accordance with the instructions given by these three †

Purniah and the Coorg Raja do not seem to have been on good terms from the beginning. In one of the letters addressed by the Coorg Raja to James Stevens he states as follows "As to Purnaiya, he is and remains a Brahmin. His caste and mine dislike each other. In the time of Tippu he blackened my name and persecuted me, and now he is the master in the country, therefore he distributes the offices in the districts amongst his friends and relations, calumniates me through his district officers and other caste fellows with the English Government, and even submits a complaint against me, with a list of booty which my people are accused of having carried away in the north. Upon this Col. Close wrote to me, enclosing the list, and demanding that I should pay the compensation accordingly."

The letter continues as follows "This Col. Close has never seen me, and does not know my history, nor does he understand Canarese. Thus he wrote me a letter through a Brahmin as if addressed to a slave. I enclose the letter of Col. Close and a copy of the list of booty. Upon the perusal of these papers you will understand all. Purniah lodges a complaint against me as if I had offended against the Company. Being thus dishonoured, I have no wish to live any longer. You know all my acts. I write to you with deep sorrow that all my services have been requited with such dishonour from the Company"—*Mysore and Coorg*, Vol. III, LEWIS RICE, p. 128

† About the service rendered by him to the British he says in a letter addressed to James Stevens thus "Convinced in my mind that all the enemies of the English would succumb and that the English Government would be victorious and that the British flag would float triumphantly in

The manuscript next gives details of the war with Tipu carried on by the Bombay army and of the kind of co-operation rendered by the Coorg Government

The first event mentioned is the battle which Tipu Sultan waged with the British at Siddhēśvarana-gaddige or Sedasu on Wednesday, the first lunar day of the bright fortnight of Phālguna in the year Kālayukti. The Bombay army took up its ground between Ahmostenar and Siddhēśvar on the 2nd of March 1799 for the protection and augmentation of the large supplies which were then collecting at Virarājendrapet* under the friendly and assiduous co-operation of the Coorg Rāja and from this position General Stuart intended, on its approach, to form a junction with the army of Madras. Tipu Sultan “determined to strike a sudden and deadly blow, by attacking the army of Bombay, whilst yet outside the confines of his own territory and in the dominions of a British ally, the Coorg Rāja, and for this purpose, taking with him the flower of his troops, amounting to a considerable force and attended by three of his sons and Meer Kummeruddeen Khan, he marched from his camp near Senapatam on the 28th of February, and moving rapidly in the direction of Periapatan arrived there on the 5th March . . . ” (*Narrative Sketches of the Conquest of Mysore*, London, pp 18-20) † The authority above quoted also states that at Siddhēśvar, about 7 miles distant from Periapatna, General Stuart with the help of Major General Hartley defeated, on the 6th March, Tipu who retreated precipitately

all the four quarters of the world, I served the Company from the beginning of the war in the hope to have to deal with friends like you and to be treated honourably”—*Ibid*

A depot had been formed at Virarājendrapet and measures had been taken to accumulate whatever his little State could afford—*Ibid* 123

† “Tipu moved with a large force towards the frontier of Coorg, to oppose the Bombay army. He encamped near Periyapatna. The battle of Siddheswara ensued when three native battalions under Colonel Montresor and Major Disney, held their ground against the whole army of Tipu from 9 A.M. until 2 P.M., when the two flank companies of His Majesty’s 75th and the whole of the 77th under Lieut-Colonel Dunlop, led by General Stuart to their assistance, broke Tipu’s line within half an hour and obtained a complete victory with a comparatively small loss. That of Tipu was severe, numbering amongst the slain the famous Benki Navab, or Fire prince, one of his best generals

“The Rāja of Coorg personally accompanied General Stuart, and witnessed for the first time the conduct of European troops in the presence of an enemy. There was a chivalrous air in all that proceeded from this extraordinary man, and some passages of his letter to the Governor-General giving an account of the operations of this day are tinged with his peculiar character

“‘General Stuart,’ he writes, ‘marched with two regiments of Europeans, keeping the remainder of the army in the plain of Kaṇḍigodu, on approaching he ordered the two regiments to attack the enemy. A severe action ensued, in which I was present. To describe the battle which General Stuart fought with these two regiments of Europeans, the discipline, valour, and strength and magnanimity of the troops, the courageous attack upon the army of Tipu, surpasses all example in this world. In our shastras and puranas, the battles fought by Allaret and Maharut have been much celebrated, but they are unequal to this battle, it exceeds my ability to describe this action at length to your Lordship’”—*Mysore and Coorg*, Vol III, LEWIS RICE, pp 124-5

to his camp at Periāpatna after this signal defeat and remained there until the 11th of March and afterwards retired into Seringapatam where he arrived on the 14th (The date given in this manuscript, namely, Kālayukti Phālguna śu 1 Wednesday corresponds to 6th March* 1799, but on that day Māgha bahula amāvasya tithi lasted till evening according to Svami Kannu Pillay's Ephemeris. However the local pañchāngains (calendars) may have given the tithi as Phālguna śu. 1) |

With the above description of the war in the words of the Coorg Rāja we may compare the account of the war given by Mir Husseini Ali Khan Kurnali —

'At this time news arrived that a body of English troops from Bombay commanded by General Stuart, bringing a very large convoy of stores and provisions' was advancing by the route of Koorg straight towards Seringapatam. The Sultan, therefore, immediately with the whole of his troops and artillery, leaving some of his chief officers to make head against the enemy (General Harris) marched off to attack that body, (Battle of Sedaseer) and in one day and two nights arrived in front of them and gave orders for the attack. The faithful Syud Ghuffai, who in bravery and loyalty had no equal, grappled with the enemy on one flank, while Husseini Ali Khan, the son of Nawab Kotbuddin Khan carried death and destruction among them on the other, raising the flames of war to the skies—the other Mir Miran, (General officers) also, in charging and defeating the enemy used their most strenuous endeavours, and with their swords, musketry, and artillery, put the infidels to flight,—and they giving way to the necessities of the time, and having no power to withstand the shock of the Sultan's blood-drinking lions, leaving part of their baggage behind them, slunk into the jungle and occupying its outlets remained there. The troops of the Sultan, however, still followed them, and vigorously attacking them again, strained every nerve to rout and destroy them,—at this critical period Muhammad Ruza Mir Miran having by much entreaty obtained from the presence leave to charge proceeded with his division like a raging lion towards the enemy, and stretching forth the arm of valour, it went near that the whole of the enemy's army was cut up and destroyed. The ambush of fate, however, having girded their loins to accomplish the defeat of the Mussulmans, a musket shot from the enemy accidentally struck the head of Muhammad Ruza, and he fell mortally wounded. His victorious soldiers took up his corpse and carried it to the Sultan, who directed it to be forwarded to the capital, while he occupied himself in the defeat and dispersion of this force,—when spies brought intelligence that the Bombay army had retired from further opposition, and had marched by the route of the Jungul to Kalmote"—*Translated by Col. W. MILES*, p. 259

The date of the battle fought at Siddhesvara is also given as the 6th March 1799 A.D. in a letter of the Coorg Rāja to James Stevens—*Mysore and Coorg*, Vol. III, LEWIS RICE, p. 129

† "The first impression on the Sultan's mind, was to renew the attack on the ensuing day, with augmented numbers, but in the meanwhile General Stuart had changed all his dispositions. The chief object for which this advanced post had been occupied, must necessarily cease to exist, during the presence in its front of the Sultan's main army, and the security of the abundant depot of provisions in the rear, accessible by other routes, rendered necessary a new and more concentrated disposition of the troops, and the evacuation of the post of Sedaseer, afforded to the Sultan the faint colour of describing as a victory what every officer in his army felt to be an ignominious repulse. 'Having (in the language of the Rāja of Coorg) brought disgrace upon himself, he employed all his art and knowledge to recover his lost reputation, and having in this manner considered for five days, but not having taken up resolution to attack the Bombay army again, he marched on the 6th (the 11th of March) to Seringapatam and thence, with no favourable anticipations to oppose the progress from the east, of the more formidable army of General Harris'"—*WILKS' History of Mysore*, Vol. II, pp. 347-8

We next learn of the negotiations between the above British officers and the Coorg agents. The British officers stated at Siddhēsvai that war had begun between them and Tipu Sultan and in order to harass him it was necessary that the Coorg troops also should attack his army. But the Coorg chiefs stated that the English had guarded the road from Seringapatam to Coorg through Sidāpur, but there were other roads to Coorg and Tipu might harass them in various ways if they went to war against him. They also had to perform heavy duties to assist the English by guarding their boundaries against attacks by the enemy, provide supplies to the Bombay army at their camp and provide camp bazaars therein, bring grain from below the ghauts on two to three thousand bullocks, provide fodder for the military cattle, erect thatched huts for the preservation of the supplies of grain, look after the cattle, guard against the rumoured attack of the Kōte chief (Kōte Arasu) as an ally of Tipu* invading through Calicut and of the Manjarābād chief Krishnappa Nāyak. Thus saying, the Coorgs declined to take part in a direct campaign against Tipu.

But in a few days a Brāhman named Sūrayya (who later became Amil of Arkalgūd) who wanted to win the good graces of Tippu is stated (in the manuscript) to have attacked the villages belonging to Coorg named Torenur, Hebale and Srangala with the help of the men from Arkalgūd, Basavāpatna and Konanūr in Tipu's territories and plundered the villages, burnt the houses, killed the ryots by tying their hands and feet and throwing them into the river Kāveri, and carried away women and children. The Coorg chief complained of this to the English officers, General Stuart, Haitley, Baden, and Captain Mahoney, the English Agent. The English retorted by saying that as war had actually broken out with Tipu and the Coorgs refused to go to war with and harass Tipu they had to suffer therefor and that they should at least strive to harass him thereafter. The Coorgs reluctantly had to agree to these words coming from three English officers and after providing for the garrisoning of the territory and helping the English with supplies of grain, etc., they sent a part of their army under Karanika Subbaya to attack Sadri Mir Muhammad Khan, an officer commanding Kodeyāla Taluk and another division under Īśvaraiya to attack Heggadadēvankōte Taluk. Of these Īśvaraiya's troops lost some men and met the English troops at Karadigode and told them that they got no booty as the villagers had run away with their cattle, etc., after hearing of the battle of Siddhēsvai.

* "Instigated by Tippu, and incited by the prospect of plunder, a body of Nairs was to invade Coorg as soon as the army proceeded to the eastward. To repel such an attack, and to secure the rear, especially the hospital which was erected at Virajendrapet for the sick of the Bombay army whom General Stuart left in Coorg when he marched against Seringapatam, Vira Raja, who had offered to accompany the English army into Mysore, was politely requested to stay behind with his Coorgs, who were rather troublesome auxiliaries to a regular army"—*Mysore and Coorg*, Vol. III, p. 124

In the meanwhile General Lvayin Saheb(?) went to Periyāpattana and Tipu's troops cut off the contact of English troops from Bombay with those of General Lvayin at Periyāpattana. The Coorg troops were with great difficulty rescued and taken to the camp of the Bombay army. General Stuart felt glad to find that the Coorgs were saved and ordered them to transport the camp equipage of the English with the guns to Alabattapattana (?). The Coorgs accordingly transferred all the guns from Keiadiḡode to Sidēśvarana-gadige. But General Stuart however said there was no need for these guns, etc., in their army and ordered that they should be taken back to Siddāpur and carefully guarded until the arrival of the English troops within the next 10 or 15 days in their midst to carry away the supplies. The Coorgs obeyed this order, went to Periyāpattana and after supplying a load of rice, etc., on 2,000 bullocks of theirs to the Bombay army at Periyāpattana returned to their territory at Vīrarājendrapet and took charge of the sick, cattle, etc., belonging to the English army left behind and tended them carefully at Vīrarājendrapet. They also transported their guns to Siddāpur and they were collecting grain, etc., for supplies to the English troops on their return.

But the Coorgs could not live in peace*. The ryots of the villages Torenūr, Hebbale, Sirangala, etc., who had been plundered by their neighbours of Konanūr, Arkalgūd and Basavāpatna Taluks complained that they should be compensated for their wrongs. The Coorgs hence sent a small army division under Īśvaraiya to those villages and engaged in the collection of supplies went to Madakēri from Vīrarājendrapet. Īśvaraiya marched upon Arkalgūd, but the people of the Basavāpatna fort fired upon his troops and fought with them. Hence Īśvaraiya was in danger, but with some difficulty he stormed the fort of Basavāpatna and plundered the fort and carried some women and children thereof to Coorg as reprisals for similar act done by the people of that village. Later the inhabitants made a *cowl* or treaty with them and he did them no further damage but remained in their midst.

The other Coorg army sent under Karanika Subbaya to Kodeyāla Taluk encountered opposition from the Māpillas of Kumbala Taluk. Some looting was done. But seeing that Kodeyāla Taluk would belong to the English ultimately the Coorg army did not give them much trouble. But the garrison of Belarīkōte fought with the Coorgs and the fort was taken by the latter. Similarly the Coorgs encountered opposition at Kodiyāla. They however overcame this opposition and occupied the territory up to Bārūkūr and Bāgvādi and garrisoned it. But at Vīragamba the Mapillas rising in rebellion under their leader Sadri surrounded the Coorgs with their

* "While Seringapatam was besieged, Vīra Raja sent an expedition of Coorgs, under Subbaya and Bopu, up to the Tulu country, the greater part of which was wrested from the Mussalmans and plundered in the Coorg style. His efforts in Mysore were not less vigorous or less successful. Basavāpatna, Arkalgudu and other smaller towns were captured, and the Coorgs indulged themselves in the full gratification of every military appetite"—*Mysore and Coorg*, Vol III, p 125

men numbering three to four thousand. The Coorgs in self-defence fell on them and killed four to five hundred of the enemies, the rest of the Mapillas ran away. They took prisoner a sardar named Koshatri Krishnarāv and sent him to their chief who took him to Captain Mahoney. Some plunder was obtained in this campaign. Similarly Ali Saba of Dantavara fought with the Coorgs and was defeated and some looting is said to have taken place. So also at Udyavara where the Māpillas under Sadri with the help of some Karnātakas, Mir Hamid Ali's 500 soldiers, and the Nairs of Munaru Kol, fell upon the Coorgs and taking refuge in a mosque fired shots at the Coorgs killing fifty to sixty of their people. Then the Coorgs set fire to the mosque, killed 700 to 800 of their enemy and drove away Sadri. Some looting was done here also. But elsewhere the Coorgs did no damage to the enemy's country but giving 'cowls' to the people, garrisoned all the territory with Mangalore, Kodeyāla, Bārakūr, Bāgvāde and Hosangadi as boundaries and protected the territories against damages from Tipu's men.

Meanwhile the Coorg chief remained at Madakeri. Suddenly he found that news from the English armies was not received for 8 days from Chaitra bahula 30, Saturday. The people of Tipu's territories spread rumours that Tipu sent his family, treasure, etc., to Banchanakalludurga (Chitaldrug) after setting fire to the magazine of gun-powder at Seringapatam when that fort was occupied by the English and thus causing them great damage. The Coorgs felt very sad at this news. But a week later, namely, on Saturday the 7th lunar day of the bright half of Vaiśākha, a letter was received from Captain Mahoney announcing the death of Tipu and the conquest of his territories by the English and the return of the English troops of the Bombay contingent from Seringapatam. The chief was asked to go immediately to Virarājendrapet which he did on the next Monday.

Captain Mahoney informed the Coorg chief that 10 days before, namely, on Chaitra ba 30 Saturday (4-5-1799 A.D.) the English took Seringapatam after laying siege to it and that its territories were in the occupation of the English. The chief was instructed to stop all hostilities and make over all the territory newly conquered to the Government of the East India Company. He was also informed that a British engineer named Hamilton would arrive soon and fix the boundaries of the Coorg and British territories. The chief however complained that if he suddenly removed the garrisons stationed in Tipu's territories there would be anarchy in the district and wicked people who were partisans of Tipu might cause much disturbance and harm to Coorg. To this Captain Mahoney replied that the Coorgs might retain their control over the conquered territories until the arrival of the Bombay regiments, which would take place early and that after their arrival the Coorg chief was to take instructions from the General of the Bombay army regarding the future treatment of the territories.

Accordingly the Coorg chief sent instructions to stop all fighting or plundering

to Isvaraiya and other officers stationed at Basavāpatna, Mangalūr, Bārakūi, etc. The letters containing his instructions took 2 to 7 days to reach his garrisons and officers. Isvaraiya replied that beyond some damage including looting while taking the fort of Basavāpatna he did not cause any trouble to Tipu's territories and he promised to prevent any looting by his men. Similarly all the officers of Coorg reported that they did no looting after the receipt of instructions from their chief.

After this, General Stuart and Major-General Hartley came to Coorg and thanked the chief for his services in the [war] and they went to Cannanore. The chief helped the transport of the stores, supplies, etc., of the army from Coorg to Cannanore. He was advised regarding his garrisons in British territories, etc., to refer to Colonel Wiseman who was going shortly to Mangalore Taluk. General Stuart left for England after once again thanking the Coorg chief. General Wiseman shortly arrived in Mangalore Taluk and Karanika Subbaiva made over the places conquered by him to that officer and returned with his men to Coorg.

But there was some difficulty with regard to the Coorg general Isvaraiya. Some Brahmans who had been formerly in the employ of Tipu went to him, presented some flags which they said they had brought from the British and asked Isvaraiya to leave the country and go to Coorg territories as he had no business to remain in their territory and as the Taluk belonged to them (Mysore State). Isvaraiya complained to his chief who ordered him to leave the Mysore territories out of respect for the British flag and return to Coorg, the boundaries of which would be shortly settled by Mr. Hamilton*. Isvaraiya carried out the above order and returned to Coorg to look after the State lands therein.

The rest of the manuscript contains a resume of the events recited above from the time Tipu arrived in Siddhēśvarana Gaddige to the time that Captain Mahoney ordered the cessation of hostilities on Vaiśākha śu 10 Monday. The chief of Coorg pleads that the people of Coorg would only be responsible for any encroachments on their neighbour's territories or plunder in those territories after the receipt of instructions from Captain Mahoney and issue of the same to Coorg garrison officers. The Coorg people never went against the *tahnāma* or treaty entered into by them with General Abercrombie at Tellicherry requiring that the Coorg chief should allow the passage of British troops through his kingdom and give them every possible help. The British generals, officers, General Stuart, Captain Mahoney, etc., were all aware, says the Coorg chief, that the Coorgs never transgressed the terms of the treaty

* On the 23rd May General Harris, the Commander-in-Chief, sent a letter of thanks to Vira Raja, accompanied by a present of one of Tipu's own horses, one of his palkis and one of his howdas. The promise was also given that the country of Coorg would be restored to the Raja."

entered into with the British or the orders issued from time to time by the British officers *

Regarding the Mysore boundary complaints, the chief's explanation in the manuscript is to the effect that the people living in the Mysore State near the Coorg boundaries were always the enemies of the Coorg citizens even in the time of Tipu Sultan. They were always making false complaints to Tipu through Pūrnaiya† against the Coorgs. Tipu however was afraid of the English interfering on behalf of the Coorg citizens and used to hold perfunctory inquiries into these complaints and report to the English. Now that Pūrnaiya was the 'sarvādhikāri' of Mysore, he was causing great trouble to Coorg. He also disliked the Coorg chief for his support of the English and hostilities against Tipu. But the Coorg government relied on their faith in God (Mahadēva) and trust in the British Government dedicating to their service all their kingdom, children, servants, etc. The ryots in the neighbouring taluks of Mysore (which originally belonged to Tipu) were enemies of Coorg and had demanded compensation for the alleged wrongs done to them.

The demands made by Pūrnaiya and his men from the Coorg chief for restitution for the losses incurred by his people from the depredations of the Coorgs were ‡ Women 67, men 34, little children 11, cows 1,383, bullocks 834, buffaloes 574, clothes 121 pieces, cash Kantiroy varahas 729, trinkets, silver and gold 82, silver bangles 36, coloured bead necklaces 23, silver chains 63; gold ear-rings 54, bronze plates for dinner 215; pots (tambige-tāli) 93, guns 67, ear ornaments called muru 6, horses 6, goats 155, swords 115, Kodaga-gatti swords 126, battle-axes (kuradi kodli) 116, bronze plates big 5, iron chains 7, cloth bundles 72. All these were said to have been taken away by the Coorgs while looting the Mysore territories and had to be returned by the Coorg chief without delay as per list enclosed.

To this the Coorg chief's answer was as follows—None of these things mentioned in the list sent to him had been brought by his people to him. More than

A certificate, dated the 12th October 1799 which was given by Capt Mahoney was as follows —

- (1) The Raja has exerted himself to the utmost in the service of the Company
- (2) He has collected large supplies of rice and forwarded them to Seringapatam, thus saving the troops from famine.
- (3) He has furnished 1,000 coolies to the army, and 2,000 men for the conveyance of the ammunition to Seringapatam, without receiving remuneration.
- (4) He has furnished the Bombay army with more than 3,000 bullocks, 5 elephants, 3,000 sheep and 40,000 batties of rice
- (5) For all this trouble and expense he has accepted of no payment or reward
- (6) The Raja's conduct has afforded great satisfaction to the men and officers of the Bombay army many of whom have experienced his friendship

—*Mysore and Coorg*, Vol III, LEWIS RICE, page 130

† See note 4 above

‡ Cf the list sent by Col Close—Note 1 above

the regular soldiers of Coorg who fought with their guns the people who effected greater plunder in the Mysore territories were a regular set of plunderers who had no connection with the army but who followed in its wake. They might have obtained some clothes and metallic vessels. It is not known whether they also laid hands upon some silver and gold. Any way they said that they never knew anything about 700 varahas. They only brought a few bullocks, goats and sheep which the Coorg chief made over to the English Government. Regarding the women brought to Coorg, the Coorg chief said that on his instituting inquiries among his people, it was learnt that previously Tipu Sultan had caused 64,000 Coorgs to go to Seringapatam with their families by making them false promises and had imprisoned them there. After some time, only some men escaped and went to Coorg. Tipu Sultan thereupon gave away the women and children to his own followers and killed several of the Coorgs. He also castrated the male children. Even recently a Brāhman named Sūraya of Arkalgūd had made incursions with the help of the villagers of Basavāpatna into the villages Torenūr, Hebbale, Sirangala of Coorg and plundered the property of the ryots of the villages and carried away their women and children. On seeing this, the Coorgs complained to the English and the English had told them that they might also loot in the enemy's territories and carry away what they could. Hence acting on this instruction, the Coorgs laid siege to Basavāpatna and in the fight which ensued several people died on both sides. The Coorgs who were victorious carried from there 50 to 60 women to Coorg. Of these, some had run away without the knowledge of the chief of Coorg, some were married with the chief's permission, some had died. Now the Coorgs could not send back the rest of the women as their women had been carried away by Tipu in large numbers and they had married many of these women and were living with them. The Coorgs complained that they could not now live without them. The Coorg chief could not force them to part with the women and would leave the matter to the good sense of the British who were the masters.

The Coorg Chief also stated that the Coorgs were ready to pay any sum that may be adjudged reasonably and would serve the British East India Company. Hence he pleaded that the English might take pity on the Coorgs, institute careful inquiries in the neighbouring taluks and only levy such sums from them as would be considered just and fair. The Coorgs were under great pecuniary difficulties and felt it difficult to pay up money to the English according to the demand made*. They had helped General Robert Abercrombie when he came with the Bombay army. They had also

With this we may compare what the Raja said to James Stevens in a letter "If I am desired to pay, the question is whence to take the money? What my ancestors and myself accumulated,* was spent when I twice faithfully supported the Bombay army. What after the peace of 1792 I obtained from my country, I annually made over to the Company. If anything remained, I expended it on the assistance to General Stuart. But in case I should have to pay according to this

paid the sums demanded from them to the English on the conclusion of peace with Tipu. What little money they had saved out of their earnings and their ancestor's savings they had now spent in serving General Stuart of Bombay. Hence the Coorgs could not pay anything just then. But if 4 to 5 months' time was given, they would try to pay up the amount that was considered reasonable. The Coorg chief held bonds of Bombay Government for one lakh of rupees which he had deposited with them. The Coorgs would also go to their friends in the Bombay army and explain to them their difficulties and beg them holding their cheeks (*gallahididu bēdikondare*) for a loan of the money demanded. This amount they would repay somehow or do service under the officers and pay up out of the salaries received. Thus the Coorgs prayed for a reasonable demand in money and five months' time to pay it up.

Next, the Coorgs were asked to return six horses which they had procured (from Mysore districts). But they had never received any such horses or had any one taken such horses to them. They were not available with them. But if however the English compelled them to render accounts for the same they would have to obey, though there were no horses with them of the description given. But there were four horses with them presented by the English officers,* namely General Harris, General Stuart, General Hartley, General Robert Abercrombie. If the English required they would return these four horses and procure two horses with great difficulty and expense if time was given.

Next, the English had sent word to the Coorgs that they would gratify their desire to see Seringapatam soon after the English army would encamp at Seringapatam†. But the Coorgs replied that they were never anxious to see Seringapatam. They had desired to see the officers in the army of the English and Mysore Governments. But now that a charge had been foisted on them that they had disobeyed the orders of the English and plundered the Mysore territories, they felt no eagerness to go to Seringapatam. Since Captain Mahoney had been the Vakīl of the English Government with them and knew all the acts of the Coorgs, the Coorgs would be glad to meet the English officers at Seringapatam if they were to be conducted there by Captain Mahoney from Coorg.

Lastly, the Coorgs stated that they held numerous letters from various responsible British officers, Lord Cornwallis of Bengal, Robert Abercrombie, Sir

list, I must earnestly request, that as a compensation for my services, at least my honour remains intact. However, I am quite unable to pay. In Bombay I have one lakh of rupees deposited with the Company, this money I will send for and pay. If it does not suffice, I beg of you and the officers of the Bombay army to be my brothers. My honour is yours. If matters reach extremities I will come to you, and all the officers together will perhaps give me the rest of the sum and leave to me only my honour. What you do for me, I will certainly repay. If you cannot help me, I must turn elsewhere to save my honour."—*Mysore and Coorg*, Vol. III, pp. 129–30.

See Note 12 above

† Mentioned in the letter addressed by Col. Close to the Raja. See Note 1 above

John Shore, Lord Mornington, Dunkin, General Harris, General Stuart, General Hartley, Malevar Commission Sahib (?). Also numerous letters from native rulers had been received in Coorg showing the great respect in which the Coorg chief had been held. But the letter received from the English now lacks in respect since it did not bear the signature of the officer who issued it and it was difficult to say whether it was not a mere creation of the *munshi* who wrote it. The great ambition of the Coorgs in serving the East India Company so long lay in their ardent desire that the Company's territories and wealth might increase daily, their flags might fly every where, the Coorgs might become friends of the English officers and hunt with them and remain under their protection, that the Coorgs might receive greater honour at the hands of the English and might live in peace and happiness on earth.* It is with this hope that the Coorgs helped the English even at the cost of their lives and they were glad to see with their eyes the defeat of their enemy and the occupation of his territories by the English. It was only natural for the Coorgs to hope that the English would treat them with great respect. It was well known to all the English officers in Hindustan how the Coorgs served the English cause to win their respect and regard. But now on account of the trouble caused by the Mysore taluk people the Coorgs did not feel happy even to live. They had sent Karanika Subbaiya to represent their cause. He would explain the matter orally and there would also be detailed account given in this paper. The Coorgs prayed that the English authorities would carefully examine all these and send a reply about the services to be rendered by the Coorgs †

The same hope is expressed in Note 5 above

† "In 1804, Capt Mahoney arrived at Mercara with a letter from the Governor-General, informing Vira Raja that six maganis of the province of Canara would be transferred to him by Mr Ravenshaw, the Collector of Mangalore, in return for the supplies he had furnished, and the services he had rendered to the British Government during the late wars. The districts thus added to Coorg on the western frontier yielded 24,897 pagodas

"In the same year, at the suggestion of Major Mark Wilks, then Acting Resident at the Mysore Durbar, the boundary between Coorg and Mysore on the Subrahmanya side was finally adjusted by Mr Peile and Major Mackenzie, to the Raja's entire satisfaction, 190 stones were ordered to be erected, with the Company's mark on the top, that of Mysore on one side and that of Coorg on the other"—*Mysore and Coorg*, Vol III, p 131

PART VI—NEW INSCRIPTIONS FOR THE YEAR 1941.

BANGALORE DISTRICT.

HOSKOTE TALUK

1

Sāhggāme grant of the Ganga king Konguni Muttarasa (Durvinita) dated in the 39th regnal year, in the possession of Nanjundāchārya of Kondiahalli in the hōbbl of Nandagudi

4 plates, old Kannada characters, Sanskrit language, Elephant seal and ring

Size 8"×2"

ಬೆಂಗಳೂರು ಡಿಸ್ಟ್ರಿಕ್ಟು

ಬೆಂಗಳೂರು ಡಿಸ್ಟ್ರಿಕ್ಟು ಹೊಸಕೋಟೆ ತಾಲ್ಲೂಕು ನಂದಗುಡಿ ಹೋಬಳಿ ಕೊಂಡ್ರಹಳ್ಳಿ ನಂಜುಂಡಾಚಾರ್ಯರಿಂದ ಹಾಜರ್ಮಾಡ
ಲ್ಪಟ್ಟ ತಾಮ್ರಶಾಸನ

4 ಹಲಗೆಗಳು, ಕನ್ನಡ ಅಕ್ಷರ, ಸಂಸ್ಕೃತ ಭಾಷೆ, ಆನೆಯ ಮೊಹರು

I A—

- 1 ಸ್ವಸ್ತಿಚಿಹ್ನಗವತಾ ಗತ ಘನ ಗಗನಾಭೇನ ಪದ್ಮನಾಭೇನ ಶ್ರೀಮಜ್ಜಾಹ್ನವೇಯ
- 2 ಕುಲಾಮಲ ವೈರಮಾವಭಾಸನ ಭಾಸ್ವರಸ್ಯ ಸ್ವಖಾಳ್ಗೈಕಪ್ರಹಾರ ಖಣ್ಡಿತಮಹಾ
- 3 ಶಿಲಾಸ್ಥಮ್ಬ ಲಬ್ಧಬಲ ಪರಾಕ್ರಮ ಯಶಸಃ ದಾರುಣಾರಿಗಣ ವಿದಾರಣರಣೋ
- 4 ಪಲಬ್ಧ ಪ್ರಣವಿಭೂಷಣ ವಿಭೂಷಿತಸ್ಯ ಕಾಣ್ವಾಯನನ ಗೋತ್ರಸ್ಯ ಶ್ರೀಮತ್ಕೊಬ್ಬಣ
- 5 ವರ್ಮಧರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತುರನ್ವಾಗತ ಗುಣಯುಕ್ತಸ್ಯ ವಿದ್ಯಾ

I B—

- 6 ವಿನಯ ವಿಹಿತವೃತ್ತಸ್ಯ ಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನ ಮಾತ್ರಾಧಿಗತ ರಾಜ್ಯಾಭಿಷೇಕಸ್ಯ ನಾನಾ
- 7 ಶಾಸ್ತ್ರಾರ್ಥ ಸದ್ಭಾವಾದಿಗಮ ಪ್ರಣತಮತಿ ವಿಶೇಷಸ್ಯ ವಿದ್ವತ್ಕಾಂಕ್ಷಾ ನಿಕಷೋಪ
- 8 ಲ ಭೂತಸ್ಯ ವಿಶೇಷತೋಪ್ಯ ಅನವಿಶೇಷಸ್ಯ ನೀತಿಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತೃಪ್ರಯೋಕ್ತೃ ಕುಶಲಸ್ಯ ಸು
- 9 ವಿಭಕ್ತ ಭೃತ್ಯಜನಸ್ಯ ದತ್ತಕಸೂತ್ರ ವೃತ್ತೇಷ್ಟಿಣೀತು ಶ್ರೀಮದ್ವಾಧವ ಮಹಾಧಿರಾಜಸ್ಯಪುತ್ರಸ್ಯ
- 10 ಪಿತೃ ಹೈತಾಮಹಾಗುಣಯುಕ್ತಸ್ಯ ಅನೇಕ ಚತುರ್ಧನ್ತ ಯುದ್ಧಾವಾಪ್ತ ಚತುರುದಧಿಸಲಿಲಾಸ್ವಾ

II A—

- 11 ದಿತ ಯಶಸಃ ಸಮದದ್ವಿರತ ತುರಗಾರೋಹಣಾತಿತಯೋತ್ಪನ್ನತೇಜಸೋ ಧನುರಭಿಯೋಗನ
- 12 ಮ್ವಾದಿತ ಸಮ್ಪದ್ವಿಶೇಷಸ್ಯ ಶ್ರೀಮದ್ಧರಿವರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಗುರುಗೋಬ್ರಾಹ್ಮಣಪೂಜಕ
- 13 ಸ್ಯ ನಾರಾಯಣ ಚರಣಾನುಧ್ಯಾತಸ್ಯ ಶ್ರೀಮದ್ವಿಷ್ಣುಗೋಪ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯತ್ಯಯಮ್ಬ
- 14 ಕ ಚರಣಾಮ್ಬೋರುಹ ರಜ ಪವಿತ್ರೀಕೃತೋತ್ತಮಾಬ್ಧಸ್ಯ ವ್ಯಾಯಾಮೋತ್ಪತ್ತಿಪೀನ ಭುಜದ್ವಯಸ್ಯ
ಕ್ಷುಕ್ಷಾಮೋ
- 15 ಸ್ಯ ಪಿತೃತಾತನ ಪ್ರೀತಿಕರ ನಿಶಿತಧಾರಾಪೇಃ ಕಲಿಯುಗ ಬಲ ಪಜ್ಞಾವಸುನ್ನ ಧರ್ಮವೃಷೋದ್ಧರಣ ನಿ

II B—

- 16 ತ್ಯ ಸನ್ನದ್ಧಸ್ಯ ಶ್ರೀಮಾದ್ಭಾಧವ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯಾವಿಚ್ಛಿನ್ನಾತ್ಸಮೇಧಾವಭೃತಾಭಿಷಿಕ್ತ ಶ್ರೀ
 17 ಮದ್ವದಮ್ಬ ಕುಲಗಗನ[ಗ]ಭಸ್ತಿಮಾಲಿನಃ ಶ್ರೀಮದ್ಕೃಷ್ಣವರ್ಮ ಮಹಾಧಿ[ರಾ]ಜ ಪೃಯ
 ಭಾಗಿನೇಯಸ್ಯ ಜನನೀದೇ
 18 ವತಾಬ್ಜ ಪರಿಯಬ್ಜ ಏವಾಧಿಗತ ರಾಜ್ಯಾಭಿಷೇಕಸ್ಯ ವಿಜೃಂಭಮಾಣ ಶಕ್ತಿತ್ರಯಸ್ಯ ಪರಸ್ಪರಾ
 19 ನವಮರ್ದೇನೋಪಭೂಜ್ಯಮಾನಸ್ಯ ಅಸಭ್ರಮಾದನಮಿತ ಸಮಸ್ತಸಾಮಂತ ಮಣ್ಣಲಸ್ಯ ನಿರಂತರ ಪ್ರೇ
 20 ಮ ಬಹುಮಾನಾನುರಕ್ತ ಪ್ರಕೃತಿವರ್ಗಸ್ಯ ವಿದ್ಯಾವಿನಯಾತಿಶಯ ಪರಿಪೂತಾಂತರಾತ್ಮನ
 ಕಾರ್ತಯುಗಿನಾ ರಾ

III A—

- 21 ಜ ಚರಿತಾವಲಮ್ಬಿನಂ ಅನೇಕ ಸಮರ ವಿಜಯೋಪಾರ್ಜಿತ ವಿಪುಲಯಶಃ ಕ್ಷೀರೋದೈಕಾಣ್ಣವೀಕೃತ
 22 ಭುವನತ್ರಯಸ್ಯ ನಿರವಗ್ರಹಪ್ರಾಧಾನಶಾರ್ಯಸ್ಯ ಅವಿಷಹ್ಯಪರಾಕ್ರಮಕ್ರಾಂತಪೃತಿರಾಜಮಸ್ತಕಾ
 23 ಪ್ಪಿತ ಪ್ರತಿಹತ ಶಾಸನಸ್ಯ ವಿದ್ವತ್ಪ್ರದಮಗಣ್ಯಸ್ಯ ಶ್ರೀಮತ್ಕೊಬ್ಬಣಿ ಮಹಾಧಿರಾಜಸ್ಯಾ ವಿನೀ
 24 ತನಾಮ್ನ[ಃ]ಪುತ್ರೇಣ ಪುನ್ನಾಟರಾ [ಜ] ಸ್ಕನ್ನವರ್ಮಪ್ರಯಪುತ್ರಿಕಾ ಜನ್ಮನಾ ಸ್ವಗುರು[ಗು]
 ಣಾನುಗಾಮಿನಾ ಪಿತ್ರಾಪರಸು
 25 ತ ಸಮಾವರ್ಜಿತಯಾ ಸ್ವಯಮಭಿ ಪ್ರೀತ್ಯಾಲಿಂಗ್ಯ ತವಿಪುಲ ವಕ್ಷಸ್ಥಲೇನ ವೃಜೃಂಭಮಾಣಶಕ್ತಿತ್ರಯೋಪ

III B—

- 26 ನಮಿತ ಸಮಸ್ತ ಸಾಮಂತ ಮಣ್ಣಲೇನ ಅನ್ದರಿಯ ಆಲತ್ತೂರ ಪೊರುಳುಯ ಪೆನ್ನಗರಾದ್ಯ
 ನೇಕ ಸಮರ ಮು
 27 ಖಮಖಾಹೂತ ಪ್ರಹತಶೂರ ಪುರುಷು ಪಶುಪಹಾರ ವಿಘನ ವಿಹಸ್ತಿರೈಕ್ಯತಾಗ್ನಿ ಮುಖೇನ
 ಶ್ರೀಮತ್ಕೊಬ್ಬಣಿವ್ಯ
 28 ದ್ಧರಾಜೇನ ದುವ್ವೀನೀತನಾಮತೇಯೇನ ಸಮಸ್ತ ಪಾಣ್ಣಾಟ ಪುನ್ನಾಟಾಧಿ ಪತೀನಾ ಮೈ[ವ]ಸ್ವತೇನ
 ಮನುನಾ ವರ್ಣಾಶ್ರ
 29 ಮಭಿಕ್ಷಣಾ ದಕ್ಷಿಣಾನ್ದಿಶಮಭಿಗೋಪುಂ ಪರಿಯಾಪ್ನವತಾ ಪ್ರಾತಿಜನಿನೇನ ಸುಪ್ರಜನಾ ಆತ್ಮನ
 ಪ್ರವರ್ಧ್ವ ವಿಜಯೈಶ್ವ
 30 ಯೈಕಾನ್ನ ಚತ್ವಾರಿಂಶತ್ತಮೇ ವಿಜಯಸಂವತ್ಸರೇ ಪ್ರವರ್ತಮಾನೇ ಕಾರ್ತಿಕೇಮಾಸೇ ಶುಕ್ಲ ಪಕ್ಷೆ
 ಪುಣ್ಯಾಯಾಂ ಸ್ತಿಧೌ ಶತಭಿಷ

IV A—

31. ಜ ನಕ್ಷತ್ರೈ ಸ್ವಸ್ತಿಶ್ರೀ ಕೊಬ್ಬಣಿ ಮುತ್ತರನರ್ಕಷ್ಣಾತ್ರೇಯ ತೈತ್ತಿತ್ರಿಯ ಚರಣ
 32 ಭೂತಶರ್ಮಗ್ಗೇ ಶಾಲಿಗ್ಗಾಮೆ ಸರ್ವ ಪರಿಯಾರ ಪರಿಗ್ರಹ ದಿನ್ತಪಾಣಿ
 33 ಗ್ರಹಣಂ ಕೆಯ್ದು ಕೊಟ್ಟಾಪ್ಪೆಬ್ಬಾಣ ಮುತ್ತರನರು ಶೀಯವಲ್ಲವರನರುಂ ಚಿ
 34 ಗುರೆಯರುಂ ಮಣಿಯರುನ್ನಂದ್ಯಾಲರುಂ ಶೀಮ್ಬಾಲರುಂ ಚಾತುವೈದ್ಯಮು ಮುಖಿಯೆ
 35 ಪೆತ್ತಾ ಎಲ್ಲಾ ಸಾಮಂತರುಮತ್ತಾಣಿಲುಂ ಸಾಕ್ಷಿ ಚಾಟಾರುಂ ಪೆಮ್ಮಾಣಾರುಂ ಸಮೀಪಮ್

IV B—

- 36 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತಿ ವಸುನ್ಧರಾಂ ಪಪ್ಪಿಂ ವಪ ಸಹ
 37 ಸ್ರಾಣಿ ಘೋರೇ ತಮಸಿ ವರ್ತತಃ ಬ್ರಹ್ಮಸ್ವಂ ವಿಷಂ ಘೋರಂ ನ ವಿಷಂ ವಿಷಮು
 38 ಚ್ಯತೆ ವಿಷಮೇಕಾಕಿನಂ ಹಿನ್ತಿ ಬ್ರಹ್ಮಸ್ವಂ ಪುತ್ರಪೌ

SALIGGAME GRANT OF THE GANGA KING KONGUNI MUTTARASA

[illegible][illegible][illegible][illegible]

39. ತ್ರಿಕಮ್ ಅದ್ವೈತ್ಯತಾಂ ತ್ರೈಭೃತ್ಯುಕ್ತಾ ನೈಭೃತ್ಯ ಪಾರಿಪಾಲ
40. ತಮ್ ಏತಾನಿ ನನಿವರ್ತನ್ತೆ ಪೂರ್ವರಾಜ ಕೃತಾನಿ ಚ

I A—

- 1 ಸ್ವಸ್ತಿ ಜಿತಮ್ಭಗವತಾ ಗತಧನಗಗನಾಭೇನ ಪದ್ಮನಾಭೇನ ಶ್ರೀಮಜ್ಜಾಹ್ನವೇಯ
2 ಕುಲಾಮಲ ವ್ಯೋಮಾವಭಾಸನ ಭಾಸ್ಕರಸ್ಯ ಸ್ವಖಾಲ್ಮಗೈಕ ಪ್ರಹಾರ ಖಣ್ಡಿತಮಹಾ
3 ಶಿಲಾಸ್ಥಮ್ಬ ಲಬ್ಧಬಲ ಪರಾಕ್ರಮಯಶಸಃ ದಾರುಣಾರಿಗಣ ವಿದಾರಣರಣೋ
4 ಪಲಬ್ಧವ್ರಣವಿಭೂಷಣ ವಿಭೂಷಿತಸ್ಯ ಕಾಣ್ವಾಯನಸಗೌತ್ರಸ್ಯ ಶ್ರೀಮತ್ಕೋಙ್ಕಣಿ
5 ವರ್ಮ ಧರ್ಮಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತುರನ್ವಾಗತ ಗುಣಯುಕ್ತಸ್ಯ ವಿद्या

I B—

- 6 ವಿನಯ ವಿಹಿತ ವೃತ್ತಸ್ಯ ಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನ ಮಾತ್ರಾಧಿಗತ ರಾಜ್ಯಾಭಿಷೇಕಸ್ಯ ನಾನಾ
7 ಶಾಸ್ತ್ರಾರ್ಥ ಸದ್ಭಾವಾದಿಗಮಪ್ರಣಿತಮತಿವಿಶೇಷಸ್ಯ ವಿವೃತ್ಕಾಶ್ಚನ ನಿಕಪೋಪ
8 ಲಭೂತಸ್ಯ ವಿಶೇಷತೋಪ್ಯ ಅನವಿಶೇಷಸ್ಯ ನೌತಿಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತೃ ಪ್ರಯೋಕ್ತ ಕುಶಲಸ್ಯ ಸು
9 ವಿಭಕ್ತ ಭೂತಜನಸ್ಯ ದತ್ತಕಸೂತ್ರವೃತ್ತೇಪ್ರಣೇತು ಶ್ರೀಮದ್ವಾಧವ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ
10 ಪಿತ್ವ ಪೈತಾಮಹಾಗುಣಯುಕ್ತಸ್ಯ ಅನೇಕ ಚತುರ್ದಂತಯುಧ್ವಾಪ್ತ ಚತುರ್ದಧಿ ಸಲಿಲಾಸ್ವಾ

II A—

- 11 ದಿತ ಯಶಸಃ ಸಮದ್ವಿರತ ತುರಗಾರೋಹಣಾತಿಶಯೋಪನಿ ತೇಜಸೋ ಧನುರಭಿಯೋಗ ಸ
12 ಸ್ಪಾದಿತ ಸಂಪಾದಿಸೇಷಿಸ್ಯ ಶ್ರೀಮದ್ಧರಿಸ್ಮರ್ಮಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಗುರುಗೌರಾಹ್ಮಣಪೂಜಕ
13 ಸ್ಯ ನಾರಾಯಣಚರಣಾನುಧ್ಯಾತಸ್ಯ ಶ್ರೀಮದ್ವಿಷ್ಣುಗೋಪ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ತ್ಯಮ್ಬ
14 ಕ ಚರಣಾಮ್ಬೋರುಹ ರಜ ಪವಿತ್ರೀಕೃತೋತ್ತಮಾಙ್ಗಸ್ಯ ವ್ಯಾಯಾಮೋತ್ಪತ್ತಿಪೀನಭುಜದ್ವಯಸ್ಯ ಶ್ರುಕ್ಷಾಮೋ
15 ಷ್ಠ ಪಿಶಿತಾಶನ ಪ್ರೀತಿಕರ ನಿಶಿತಧಾರಾಸೇಃ ಕಲಿಯುಗಬಲಪಟ್ಟಾವಸುತ್ರ ಧರ್ಮವೃಷೋದ್ಧರಣ ನಿ

II B—

16. ತ್ಯ ಸನ್ನದ್ಧಸ್ಯ ಶ್ರೀಮದ್ವಾಧವ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯಾವಿಚ್ಛಿನ್ನಾಶ್ವಮೇಧಾವಭೃತಾಭಿಷಿಕ್ತ ಶ್ರೀ
17 ಮದ್ಕದಂಬಕುಲಗಗನ [ಗ] ಭಾಸ್ತಿಮಾಲಿನಃ ಶ್ರೀಮದ್ಕುಣ್ಣವರ್ಮ ಮಹಾಧಿ[ರಾ]ಜ ಪೃಥುಭಾಗಿನೇಯಸ್ಯ
ಜನನೀ ದೇ
18 ವತಾಙ್ಕಪರಿಯಙ್ಕ ಏವಾಧಿಗತರಾಜ್ಯಾಭಿಷೇಕಸ್ಯ ವಿಜೃಞ್ಞಮಾಣ ಶಕ್ತಿತ್ರಯಸ್ಯ ಪರಸ್ಪರಾ
19. ನವಮರ್ದೇನೋಪಭೂಜ್ಯಮಾನಸ್ಯ ಅಸಂಭ್ರಮಾದನಮಿತ ಸಮಸ್ತಸಾಮಂತಮಂಡಲಸ್ಯ ನಿರಂತರ ಪ್ರ
20 ಮ ಬಹುಮಾನಾನುರಕ್ತ ಪ್ರಕೃತಿವರ್ಗಸ್ಯ ವಿद्याವಿನಯಾತಿಶಯ ಪರಿಪೂತಾಂತರಾತ್ಮನಕಾರ್ತೃಯುಗಿನಾ ರಾ

III A—

- 21 ಜ ಚರಿತಾವಲಂಬಿನಂ ಅನೇಕ ಸಮರ ವಿಜಯೋಪಾರ್ಜಿತ ವಿಪುಲಯಶಃ ಕ್ಷೀರೋದೈಕಾರ್ಣವೀಕೃತ
22 ಭುವನತ್ರಯಸ್ಯ ನಿರವಗ್ರಹಪ್ರಾಧಾನಶೌರ್ಯಸ್ಯ ಅವಿಷಹ್ಯ ಪರಾಕ್ರಮಕ್ರಾಂತ ಪೃತಿರಾಜಮಸ್ತಕಾ
23 ರ್ಪಿತಪ್ರತಿಹತ ಶಾಸನಸ್ಯ ವಿವೃತ್ಸುಪ್ರಥಮಗುಣ್ಯಸ್ಯ ಶ್ರೀಮತ್ಕೋಙ್ಕಣಿಮಹಾಧಿರಾಜಸ್ಯಾ ವಿನೀ
24 ತ ನಾಮ [ಃ] ಪುತ್ರೇಣ ಪುತ್ರಾಟರಾ[ಜ]ಸ್ಕಂದವರ್ಮ ಪ್ರಯಪುತ್ರಿಕಾ ಜನ್ಮನಾ ಸ್ವಗುರು[ಗು]ಣಾನುಗಾಮಿನಾ
ಪಿತ್ರಾಪರಸು
25 ತ ಸಮಾವರ್ಜಿತಯಾ ಸ್ವಯಮಭಿಪ್ರೀತ್ಯಾಲಿಂಗಿತ ವಿಪುಲವಕ್ಷಸ್ಥಲೇನ ವೃಜೃಞ್ಞಮಾಣ ಶಕ್ತಿತ್ರಯೋಪ

III B—

- 26 ನಮಿತ ಸಮಸ್ತ ಸಾಮಂತಮಂಡಲೇನ ಅಂದ್ರರಿಯ ಆಲತುರ ಪೊರುಲರೇಯ ಪೆನ್ನೆಗರಾಧನೇಕ ಸಮರಮು
27 ಖಮಖಾಹುತಪ್ರಹತ ಶೂರಪುರುಷಪಶುಪಹಾರವಿಧವಿಹಸ್ತೀಕೃತಾಸ್ತಿಮುಖೇನ ಶ್ರೀಮತ್ಕೋಙ್ಕಣಿ ವೃ
28 ಧರಾಜೇನ ದುರ್ವಿನೀತನಾಮತೇಯೇನ ಸಮಸ್ತ ಪಾಣಾಟ ಪುತ್ರಾಟಾಧಿಪತೀನಾ ವೈ[ವ] ಸ್ವತೇನ ಮನುನಾ ವರ್ಣಾಃ

29. मभिक्षणा दक्षिणान्दिशिमभिगोमुंपारियामुवता प्रातिजन्तीनेन सुप्रजसा आत्मनप्रवर्द्ध
विजयैश्व
30. व्यैकान्नचत्वारिंशत्तमे विजयसंवत्सरे प्रवर्त्तमाने कार्तिकेमासे शुक्लपक्षे पुण्यायां स्तिथौ
शतभिष

IV A—

31. जनक्षत्रे स्वस्तिश्री कोङ्गाणि मुत्तरसर्कुणात्रेयत्तैत्रिय चरण
32. भूतशर्मर्गं शालिगामे सर्व्व परियार परिग्रहदिन्तुपाणि
33. ग्रहणं केयदु कोट्वाप्यै र्भाण मुत्तरसरु शीयवल्लवरसरुटे
34. गुरेयरुं मणियरुन्नद्यालरुं शीम्बालरुं चातुर्व्वैद्यमु मरिये
35. पेत्ता पल्ला सामन्तरु मत्ताणि उं साक्षि चादूरुं पेम्माणूरुं समीपम्

IV B—

36. स्वदत्तां परदत्तां वा यां हरेति वसुन्धरां षष्टि वप सह
37. स्त्राणि घोरे तमसि वर्त्ततः ब्रह्मस्वं विषं घोरं न विषं विषमु
38. च्यते विषमेकाकिनं हिनति ब्रह्मस्वं पुत्रपौ
39. त्रिकम् अद्भिर्दत्तां त्रिभूर्भुक्ता सभ्यश्च पारिपालि
40. तम् एतानि न निवर्त्तन्ते पूर्व्वराजकृतानिच

Translation

I A—

- 1 svasti jitam bhagavatâ gata-ghana-gaganâbhêna Padmanâbhêna śrīmaj-
Jāhnavēya-
2 kulāmala-vyômâvabhâsana-bhâskarasya svakhâlgauka-prahâra-khandita-mahâ-
3 śilâ-sthamba-labdha-bala-parâkrama-yasasah dârunârî-gana-vidârana-ranô-
4. palabdha-vrana-vibhûshana-vibhûshitasya Kânveyana-sagôtrasya srīmat-
Kongani-
5 varmma-dharmma-mahâdhirâjasya putrasya pitur anvâgata-guna-yuktasya
vidyâ-

I B—

6. vīṇaya-vihita-vri(1)ttasya samyak-prajâ-pālana-mâtrâdhigata-râjyâbhishêka-
sya nânâ-
7 śâstrâtttha-sadbhâvâd[h]igama-pranīta¹ matī-visêshasya vidvat-kāñchana-
nikashôpa-
8 labhûtasya visêshatôpy (a) anavisêshasya² nītisâstrasya vaktri-prayôktri-
kusalasya su-
9 vibhakta-bhritya-janasya Dattaka-sûtia-vrittêr pranêtu śrīmad³ Mâdhava-
mahâdhirâjasya putrasya
10 patri-patāmahâ-guna-yuktasya anêka chaturddanta-yuddhâvâpta-chatur-
udadhi-sahlâsvâ-

1 Read pranīta

2 Read anavaśêshasya

3 Read śrīman

II A—

- 11 dita-yasasah samada-dvirata¹ turagârôhanâti-sayôtpanna-têjasô dhanur-
abhiyôga-sa-
12 mpâdita-sampad-visêshasya² śrîmad Harivarmma-mahâdhirâjasya putrasya
guru-gô-brâhmana-pûjaka-
13 sya Nârâyana-charanânudhyâtasya śrîmad Vishnugôpa³ mahâdhirâjasya
putrasya T[r]yayamka-
14 ka-charanâmbhôruha-raja [h]-pavitrikîrîtôttamângasya vyâyâmôtvritta⁴ pîna-
bhujâ-dvayasya kshu[t]kshâmô-
15 shtha-pisîtâsana-pritikara-nisita-dhârâsêh Kalyuga-bala-pankâvasunna⁵
dharmma-vrîshôddharana-ni-

II B—

- 16 tya-sannaddhasya śrîmâd⁶ Mâdhava-mahâdhirâjasya putrasyâvichchinnâ-
śvamêdhâvabhritâbhishikta-śrî-
17 mad⁷ Kadamba-kula-gagana-[ga]bhastimâlinah śrîmad⁸ Krishnavarmma-
mahâdhi[râ]ja-priya⁹-bhâgînêyasya janani-dê-
18 vatânka-pariyanka-êvâdhigata-râjyâbhishêkasya vijri(r)mbhamâna-śaktitra-
yasya parasparâ-
19 navamarddênôpabhûjyamânasya¹⁰ asa[m]bhramâd anamita¹¹ -samasta-
sâmanta-mandalasya nirantâra-prê-
20 ma-bahumânânurakta-prakriti-varggasya vidyâ-vinayâtisaya-paripûtântarat-
mana[h] Kârtt(h)a-yuginâ¹² râ-

III A—

- 21 ja-charitâvalambina(m)anêka-samara - vijayôpârjita-vipula - yasah-kshîrôdai-
kârnnavikrita-
22 bhuvana-trayasya niravagraha-prâdhâna-śauryasya avishahya-parâkrama-
krânta-priti¹³-râja-mastakâ-
23 rppitapratihata¹⁴śâsanasya vidvatsu prathama-ganyasya śrîmat-Konkanî-
mahâdhirâjasyâvinî-
24 ta nâmna[h] putrêna Punnâtarâ[ja] Skandavarmma-praya¹⁵-putrikâ-janma-
nâ sva-guru[gu]nânugâminâ pitrâ parasu-
25 ta-samâvarjjatayâ¹⁶ svayam abhiprîtyâlingita-vipula-vaksha-sthalêna
vijrîmbhamâna-śakti-trayôpa-

III B—

26. -namita-samasta-sâmanta-mandalêna Andariya Âlattûra Porulareya
Pernnagarâdyanêka-samara-mu-

1 Read dvîada

6 Read śrîman

12 Read yuginâ

2 Read viseshasya

7-8 Read śrîmat

13 Read prâti

3 Read Vishnugôpa

9 Read priya

14 Read tâpiatihata

4 Read dvritta

10 Read bhujya-mâna trivarga-śâlasya

15 Read priya

5 Read pankâvasanna

11 Read asambhramâvanamita

16 Read samâvarjjatayâ

27. kha-makhâhûta- prahata-sûta - purushu¹-paśupahâra²-vighasa-vihastikritâ-³
gnimukhêna śrîmat Konganivri-
28. ddharâjêna Duvvinîta-nâmatêyêna⁴ samasta-Pânnâta-Punnâtâdhipatînâ
Vai[va]svatêna⁵ Manunâ vainnâsia-
29. mabhikshanâ⁶ dakshinân-diśim⁷ abhigôptum paryâpnuvatâ⁸ prâtijaninêna
su-prajasâ âtmana[h]pravarddha[mâna] vijayaśva-
30. ryyaêkâna⁹-châtvanîmśattamê Vijaya-samvatsarê pravarttamânê Kâ[r]ttikê
mâsê sukla-pakshê punyâyâm stithau Satabhisha-

IV A—

31. ja-nakshatrê svasti śrî Kongani Muttarasar Krishnâtrîeyar Taittriya-charana-
32. Bhûtasarmmargge Śâliggâme saivva-paryâra parigrahadintu pâni-
33. grahanam keydu kottâr Pperbbhâna Muttarasaru Sîyavallavarasarum Te-
34. gureyarum Maniyarum Nandyâlarum Sîmbâlarum châturvaidyamum ariye
35. pettâ ellâ sâmantarum Attânium sâkshi Châttûrum Permmânûrum
sainipam

IV B—

36. sva-dattâm paia-dattâm vâ yô harêti vasundharâm shashtim vapa¹⁰-saha-
37. srâni ghôrê tamasi varttatah¹¹ brahmasvam [tu] visham ghôiam na visham
visham u-
38. chyate visham êkâkinam hinti¹² brahmasvam putra-pau-
39. trikam adbhû ddattân tribhrir¹³ bhuktâm sabhyaścha¹⁴ pânipâli¹⁵
40. tam êtâni na nivarttante pûrvva-râja-kritâni cha

Translation

Lines 1—27

As in the usual copper plate records of Durvinîta (praise of the Ganga Kings Konganivarma, Mâdhava, Harivarma, Vishnugôpa, Mâdhava, Avinîta and Duvvinîta, see E. C. IX, Doddaballapur 68 and Guinmaredipura Plates, M. A. R. 1912, pp. 35-36).

Lines 28—35.

By śrîmat Kongani Vriddharâja named Durvinîta, the lord of all the Pânnâta and Punnâta, protector of the *varnas* and *âśramas* like Vairavasvata Manu, able to defend the southern quarter, beloved of the subjects, possessed of good progeny, in the 39th victorious and prosperous regnal year in the month of Kârtika, in the bright fortnight, on an auspicious day, during the constellation of Satabhishak —

Be it well — the illustrious Kongani Muttarasar granted to Bhûtasarma of Krishnâtrîya (gôtra) and Taittirîyaśâkhâ the village Śâliggâme, free of taxes holding

1 Read purusha.

2 Read paśûpahâra

3 Read krita-Kritântâgni

4 Read Duvvinîta nâmadhêyêna

5 Read Vairavasvatênêva

6 Read mâbhīrakshinâ

7 Read diśam

8 Read paryâptavatâ

9 Read aikûna

10 Read vaisha

11 Read vartate

12 Read hanti

13 Read tribhū

14 Read sadbhīś

15 Read pânipâli

the hand of the donee, after apprising Perbbâna Muttarasar, Sîyavallavarasar, the citizens of Tegure, Maniya, Nandyâla and Simbâla and the scholars versed in the four Vedâs of the gift. All the sâmantas and Attânî are witnesses (to this). The village granted is near Châttûr and Permânûr.

Lines 36—41.

He who takes away land given by oneself or by others will lie in terrible darkness (hell) for sixty-thousand years. The property of Brahmans is a terrible poison. Poison is no poison, poison kills one man and the property of the Brahmans destroys children and grand-children. What is given with pouring of water, what is enjoyed by three generations, what is protected by good people, what is given by previous kings—these gifts do not cease.

Note

This record belongs to the 39th regnal year of the Ganga king Śrîpurusha and registers the gift of the village Sâliggâme by him (called Konganî Muttarasar in line 31) to a Brahman Bhûtasârma of Krishnâtriya-gôti and Taittirîya-sâkhâ. The village given is stated to be situated near Châttûr and Permânûr. From the details of the boundaries stated above it is not possible to locate the village Sâliggâme.

The gift is said to have been made in the presence of all the sâmantas (feudatories) and Attânî. Also Perbbâna Muttarasar, Sîyavallavarasar, Tegureyar, Maniyar, Nandyâlar, Simbalar, and the châturvaidyas are said to have been informed of the grant. Of these Attânî is referred to as a donor during the reign of the Bâna king Mahâvalî Bânarasar in a record at Hulikunda (E C X, Bowringpet 48). He seems to have occupied a position of importance under Śrîpurusha (E C X, Kolar 229, 232). See also Nandi Plates of Śrîpurusha (M A R 1914, p. 34). Perbbâna was evidently a Bâna ruler. He may have been the same as Mahâvalî Bânarasar who is associated with Attânî. Regarding Sîyavallavarasar, a vîragal at Nekkundi tells us that the servants of Sîyavallavarasa fell during a cattle raid at Mâliyûr and Mr Narasimhachar while noticing this inscription says that he is identical with Sîyagella mentioned in some vîragals at Hingundagal, Tumkur Taluk, as a contemporary of Śrîpurusha and his son Śivamâra II (M A R 1917, p. 38). The other witnesses referred to are Tegureyar, Maniyar, Nandyâlar and Simbalar. These seem to be the inhabitants of the villages Tegure, Mani, Nandyâla and Simbâla (see Keregâlû Plates of Mâdhava II, M A R 1930, p. 120. Kodunjeruvu grant of the Ganga king Avinîta, M. A. R. 1924, p. 67, Nallâla grant of Durvinîta, *ibid*, p. 69, etc.). The word châturvaidya means those who are versed in the four Vedâs. It is usual to find the châturvêdyas or châturvaidyas cited as witnesses in the Ganga Plates (see the Nallâla grant cited before).

A difficulty has arisen with regard to the identification of the donor of this grant. Line 28 contains the name of Durvinîta and line 29 epithets in his praise. Then the regnal year and some details of dating are given and next in line 31 of the

plate IV we find Kongani Muttarasa used in the nominative case and referred to as having made the gift. According to the text cited above Konganivridharâja Durvinîta is to be interpreted as identical with Kongani Muttarasa. But Kongani Muttarasa or Prithvî Kongani Muttarasa is a name of Śrîpurusha and not of Durvinîta according to the inscriptions published so far. Also the witness Sîyavallavarasa cited points to Śrîpurusha and not Durvinîta as the donor. Hence it is to be inferred that the composer or engraver forgot to insert the genealogy of the Ganga kings from Durvinîta to Śrîpurusha in the plates and merely engraved the regnal year and the name Kongani Muttarasa of Śrîpurusha after the word *suprajatâ* in praise of Durvinîta. This position would have to be reconsidered if any definite evidence is obtained to show that Durvinîta also bore the name Muttarasa.

The details of dating given, *viz*, the 39th regnal year, Kârtikamâsa, Śukla-paksha and Satabhishak-nakshatra do not help us to determine the date of the present record. The Ganga king Śrîpurusha has been assigned the date 788 A. D. by Jouveau Dubreuil. In case, however, Durvinîta is taken as the donor, the date would fall about 643 A. D. according to the same author. The characters of the record seem to be of a later date than the usual grants of Durvinîta. (See Gummia-reddipura Plates, M. A. R. 1912, p. 30, and Uttanûr Plates, M. A. R. 1916, p. 36)

CHITALDRUG DISTRICT.

HOSADURGA TALUK

2

At the village Bâgûr in the hobli of Hosadurga, on a stone lying behind the Village Panchayat Hall

Size 2'—6"×1'—9"

Old Kannada characters and language

ಹೊಸದುರ್ಗ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಬಾಗೂರು ಗ್ರಾಮದಲ್ಲಿ ಪಂಚಾಯತಿ ಹಾಲಿನ ಹಿಂದೆ ಕಾಲುವೆ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 2½'×1¾'

ಪೂರ್ವದ ಹಳಗನ್ನಡ

- 1 ಸ್ವತ್ತಿತ್ತಿ ಬಾಲಾದಿತ್ಯರಾಳು
- 2 ಶ್ರೀಮುಖ್ಯನೇಮೋನ್ನೀಲನಿನ್ನ
- 3 ಮನಸಿಜರಾನಿಜಿದು
- 4 ಪಿಡಿದು ತಾನೊನ್ನಿದಾನ



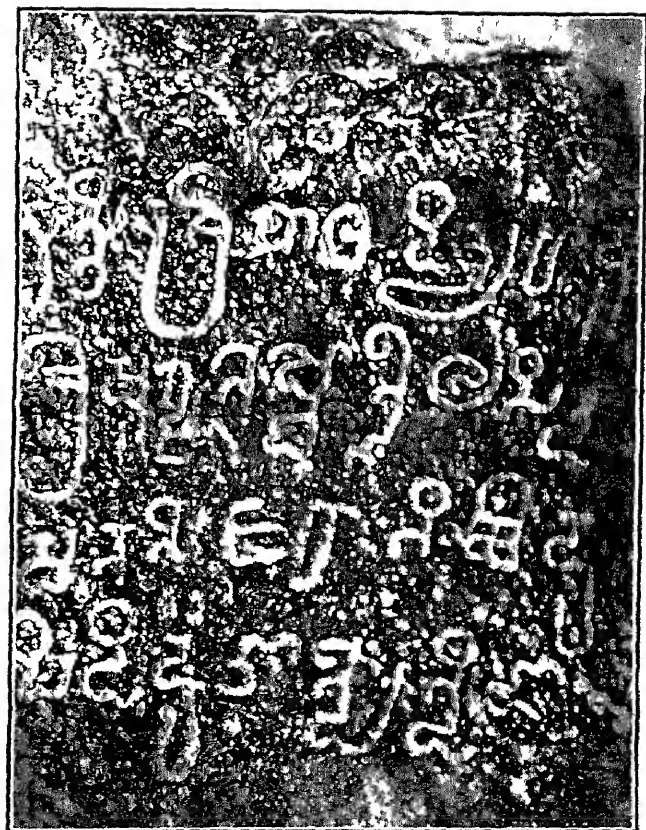
1



2



3



(b) STONE INSCRIPTION, BAGUR, HOSADURGA
TALUK (p 134)

Transliteration

- 1 svasti śrī Bālāditya-ālu
2. śrī Munjanembōn Nilasinda
- 3 Manasiṣarān iridu
- 4 pidiḍu tān pondidān

Translation

Be it well. A servant of Bālāditya named Śrī Munja pierced Nilasinda Manasiṣar and captured them and himself died

Note

This inscription is carved in old Kannada characters which may belong to the end of the 8th century or the beginning of the 9th century A.D. The square form of *ba* is used, *ra* is not open but closed, *la* is turned round, etc

The record refers to the heroism of a warrior named Śrī Munja, servant of Bālāditya. Nothing is known about this Bālāditya. Munja is said to have wounded and taken as prisoner Nilasinda Manasiṣar. It is possible to interpret the word Nilasinda Manasiṣar as Nilasinda and Manasiṣa. Nilasindar may be a chief of the Sinda dynasty of rulers whose kingdom Sindavādi included parts of Shimoga, Chitaldrug, Dharwar and Bijāpur Districts. Though the Sindas came into prominence after the 10th century some references to their earlier rule are also found (*see* Mysore and Coorg from the Inscriptions by Rice, p 147). The name Nilasinda is not met with so far.

Manasiṣar was an officer under the Ganga king Śrīpurusha (E C III, T-Narasipur 1) as stated in a stone record at Talakād. In case Manasiṣar of the present inscription is identical with him he would be a subordinate of Śrīpurusha. In case this identity is assumed, it is possible to take Bālāditya as a Chālukyan prince like Vikramāditya or his brother Chandrāditya. There were frequent wars between the Gangas and Chālukyas after the reign of Śrīpurusha and the present record may be an instance of such a battle in which the Sindas also took part.

The place of the battle has not been mentioned in the record. It is however probable that the fighting may have taken place at Bāgū itself, the village in which the inscription is found. Inscriptions of the reign of Śrīpurusha and his son Śivamāra frequently refer to a battle at Bāgeūr and it is possible that this Bāgeūr may be the same as the present Bāgūr though it was provisionally identified with Bāgū in the Channarayana Taluk in a previous report (M. A. R. 1939, pp 121-125). The date of Śrīpurusha is about 788 A. D. The present record may belong therefore to the close of the 8th century A. D.

At the same village Bâgûr, on a slab set up at the Chandiâpuri entrance.

Size 4' x 2'

Kannada language and characters

ಹೊಸದುರ್ಗ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬಾಗೂರು ಚಂದ್ರಾಪುರಿ ಬಾಗಿಲಲ್ಲಿ 110ನೆಯ ನಂಬರು
ಶಾಸನದ ಬಳಿ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 4'x2'

- 1 ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗಶಿರಸ್ತುಂಬಚಂ
- 2 ದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ
- 3 ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜ
- 4 ಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷಂಗಳು
5. ೧೪೬೬ನೆಯ ಶೋಭಕ್ರಿತು ಸಂವತ್ಸರದ ವಯಿ
- 6 ಶಾಖ ಶು ೧೫ ಬ್ರಿ ಶ್ರೀಮನ್ಮಹಾರಾಜಾ
- 7 ಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಸದಾಶಿವ
- 8 ದೇವ ಮಹಾರಾಯರು ಪ್ರಿಧ್ವಿರಾಜ್ಯಂಗೆಲತಂ ವಿರಲಾಗಿ ಆ
- 9 ವರ ಸಂದಾನದ ಪೂನಪ್ಪನಾಯಕರ ಮಕ್ಕಳು ಕೃಷ್ಣಪ್ಪನಾಯ
- 10 ಕರು ತಂಮಮರಮಾಗಣೆಗೆಸಲುವ ಬಾಗುರನೀಮೆಯ
- 11 ಚೆನ್ನಸಮುದ್ರಗ್ರಾಮವನೂ ರಾಮಾಣ್ಯದ ಬೊಂಬಲಾ
- 12 ಟದ ರಾಮಯ್ಯನವರಿಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಪಾಲಿಸ್ತರು ಯಿದಕ್ಕೆ
- 13 ಅವರು ತಪ್ಪಿದರೆ ತಂಮ ತಂದೆ ತಾಯ ವಾರಣಾಸಿಯಲಿ ವಧಿಸಿದ ಪಾ
- 14 ಪಕ್ಕೆ ಹೋಹರು ಆ ಗ್ರಾಮಕ್ಕೆ ತಪ್ಪಿದವನ ಹೆಂಡತಿಯ ಅವ
- 15 ಹೆಂಡತಿಯ ಕೊಟ
- 16 ಲಿಕಿದನು

Transliteration

- 1 śubham astu namas tumga-sūas-tumbi-cham-
- 2 dra-chāmara chârave trai-lôkyā-nagaiârambha-
- 3 mûla-stambhâya Sambhave | svasti śrī vija-
- 4 yâbhyudaya Śâlivâhana śakavarushamgalu
- 5 1466 neya Sôbhakritu-samvatsarada Vayi-
- 6 sâkha śu 15 Bri srīman mahârâjâ-
- 7 dhirâja râjaparamêśvara śrī Virapratâpa Sadâśiva-
- 8 dêva-mahârâyaru prithvirâjyam geutam viralâgi â-
- 9 vara samdânada Ponappa-nâyakara makkalu Krishnappa-nâya-
- 10 karu tamina] amara-mâganige saluva Bâgura sîmeya
- 11 Chemnasamudra-grâmavanû Râmânyada bombalâ-

12. tada Rāmayyanavarige sarvamānyavāgi pālistaru yidakke
 13. āvaru tappidare tamma tamde tāya Vāianāsiyal vadhisida pā-
 14-16. .

Translation

Good fortune Salutation to Śambhu Be it well. On Thursday the 15th lunar day of the bright half of Vaiśākha in the year Śōbhakṛitu, 1466th year of the auspicious Śālivāhana era —

While the illustrious mahārājādhirāja rājaparamēśvara śrī vīra-piātāpa Sadāsiva-dēvamahārāya was ruling the earth —

His agent or envoy (sandhānada) Ponappa-Nāyaka's son Kiishnappa Nāyaka granted to Rāmayya of *Rāmānyada Bombalāta* (marionette show of the Rāmāyana story) the village Chennasamudra in Bāgura-sīne in his *amara-māgan*, free of taxes. He who confiscates this will incur the sin of slaying his parents in Benares (Further imprecations continue, but have been omitted in the transliteration and translation)

Note.

This is an instance of the grant of a village for the enactment of a marionette show of the Rāmāyana story The date of the grant corresponds to Thursday, 19th April 1543 A D and the grant was made in the reign of Sadāsiva of Vijayanagara by Krishnappa Nāyaka whose title *sandhānada* indicates that he was an envoy of the king

4

At the same village Bāgūr, on a slab in the pavement of the rangamantapa in the shrine of the goddess in the Chennakēśava temple.

Kannada language and characters

ಅದೇ ಬಾಗೂರು ಗ್ರಾಮದ ಚಿನ್ನಕೇಶವ ದೇವಸ್ಥಾನದ ಅಮ್ಮನವರ ಗುಡಿಯ ರಂಗಮಂಟಪದ ಹಾಸುಗಲ್ಲಿನಲ್ಲಿ ಬರೆದಿರುವುದು

- 1 ಶ್ರೀ
- 2 ಂಗಲುಟಯ ಸ್ವಾಮಿಸೇವೆಯ
- 3 ಂಮಾಡಿದ

Note

This records that a person named Gautaya did service for the god. Probably he constructed the rangamantapa of the shrine of the goddess (Lakshmi) in the above temple of Chennakēśava

No date is given. The characters seem to belong to the 18th century A D.

HOLALKERE TALUK

At the village Kumminagatta in the hobli of Tâlya, on a viragal set up near the Īsvara temple

Size 3'×2'—6".

Kannada language and characters

ಹೊಳಲ್ಕೆರೆ ತಾಲ್ಲೂಕು ತಾಳ್ಯದ ಹೋಬಳಿ ಕುಮ್ಮಿ ನಗಟ್ಟದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'×2½'.

I ನೆಯ ಪಟ್ಟಿ —

1. ಸೈನ್ಯ ಶ್ರೀಮತುವಿಷು ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಸು ೧ ಸೋಮ
ವಾರದಂದು ಸಿಂಗೇಯನಾಯ್ಕ ಮುಲೆಹಾಸಿಂದನು
2. . ಕಾದಿದಲ್ಲ ಕುಂಬೇಯನಹಳ್ಳಿಯ ಘಟ್ಟದ
ಪಡಿಯನಾಯ್ಕನು ಯಿಟ್ಟಿಯಲ್ಲೊಡು ಕು

II ನೆಯ ಪಟ್ಟಿ —

- 3 ದುರೆಯ ಕಳ ಕುದುರೆಯ .
- 4 ಇತ್ತ ಒಡು ಕುಂಬೇಯನಹಳ್ಳಿ . .
ಗೋಡಬಯಲಲಿ ಸಂದರು

Note

This records the valour of a warrior named Padiya Nâyaka of Kumbeyanahalli valley in fighting against the cavalry troops of Singeyanâyaka and Mulehâsinda. He is said to have fought with a spear and died in the battle. The date of the record is given as Vishu sam. Śrâvana śu 1 Monday No Śaka year is given. The characters seem to belong to the 13th century A.D. Kumbeyanahalli was probably the old name of Kumminagatta

HIRIYUR TALUK.

At the town of Hiriyr in Hiriyr hobli, on a pillar in front of the Virabhadra temple.

Kannada language and characters

ಹಿರಿಯೂರು ತಾಲ್ಲೂಕು ಕನಕಾ ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಗರುಡಗಂಬದ ಪೂರ್ವಮುಖದಮೇಲೆ ಬರೆದಿರುವುದು

- | | |
|------------------|-----------------|
| 1. ವೀರೇಶ್ವರ ದೇವ | 5. ರ ತಂದೆತಾಯಿ |
| 2 ರ ಕಂಬವ ನಿಲಿ | 6. ಗಳು ಮಂಗಳಮ |
| 3. ಸಿದ ಸಿದ್ಧಮಲ್ಲ | 7. ಹಾ ಶ್ರೀ ಶ್ರೀ |
| 4 ಕಾರ್ಜುನದೇವ | |

Transliteration.

1	Vîrésvara-dêva-	5.	ra tamde tâyī-
2	ra kambava nili-	6	galu mam[ga]la ma-
3	sīda Siddha Malli-	7.	hā śrī śrī
4.	kârjuna-dêva-		

Translation.

The parents of Siddha Mallikârjunadêvar who set up the pillar of the god Vîrésvara. Good fortune

Note

This inscription is carved on the pillar below the bas-relief figures of a couple who appear to be of high rank from their drapery, etc. They are said in the record to be the parents of a person named Siddha Mallikârjunadêva who set up the above pillar. The characters seem to belong to the 17th century A. D.

7

CHALLAKERE TALUK

At the village Reddihalli in the hobli of Challakere, on a stone near the Mallikârjuna temple.

Size 2' × 1'—3"

Kannada language and characters

ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ರೆಡ್ಡಿಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಸ್ಥಾನದ ಹತ್ತಿರ ಇರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ ೨' × ೧¼'

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಶಾಲಿವಾಹ
- 2 ನಶಕವರುಷಂಭುಲು ?
- 3 ವಿಕೃತಿಸಂವತ್ಸರಮಾ
- 4 ಗೆ ಸುಧ ಲ ಮಿ
- 5 ಮಂ ತಿರು[ಮಲ]
- 6 ಪತಿಗೆ
- 7 ಬಿಟ್ಟಮಾನ್ಯ

Note.

This records the grant of some land for the God Tirumalapati (or Venkataramanasvâmi) on Tuesday, the 8th lunar day of the bright fortnight of Mâgha in the year Vikriti. No Śaka year is given.

The characters seem to belong to the 17th century A. D.

HASSAN DISTRICT.

8

BELUR TALUK.

At the town of Bêlûr, on a pillar lying in the enclosure of the Kêśava temple.
(This was brought from the ruins of the fort walls at Bêlûr)

Kannada language and characters

ಬೇಲೂರು ಕೇಶವ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ತಂದಿಟ್ಟಿರುವ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು

- 1 ಸ್ವಭಾನುಸಂವತ್ಸರ ಸುರಿಸಂ
- 2 ಕ್ರ ಮಾಣ ಸಾತಿವಡೆರು ಬರ
- 3 ಲೆಂದು ಸಗಣೇಸ್ವರಕೊಪ್ಪ ಸಾತಯ ವಡೆ
- 4 ರು ಪೊತ್ತೆಸಲಲೆಂದು ರಾಸಿಗೆ ಸೊಪ್ಪ
- 5 ಕಟ್ಟಿ ರಾಜ(ಸಿ)ಯವದೆಲ್ಲವನು ಹೇರಾಸಿ ಮಾ
- 6 ಡಿದರು ಗೋಳಿಯಬೀಡಿನ ನಿವದೇವನ ಹೆಂಡ
- 7 ತಿ ಗರಜಿಯಲಿ ಗಂಡು ಜನವಂ ಪೊಡಗೊಂಡು
- 8 ಬಂದು ತನ ಭತ್ತವನು ಕೊಂಡರೆಂದು ಬಂ
- 9 ದು ಆರಾಸಿಯೊಳಗೆ ತನ ಭತ್ತವನು ಕೊಂ
- 10 ದು ಹೋದರು ಮಿಕ್ಕಾದ ಭತ್ತ ನೂಟಮೂವತ್ತೆರಡು ಸೊ
- 11 ಲಗೆ ಭತ್ತವನು ಬೇಲೂರಪಟ್ಟಣಸ್ವಾಮಿಯಿಂ ತೆ
- 12 ಗೆದು ಸೊಲಗೆಯಲಿ ಆ ನೂಟಮೂವತ್ತೆರಡು ಸೊಲ
- 13 ಗೆ ಭತ್ತವನೂ ಹೊಯ್ದರು ಅವಾವನು ಧರ್ಮ ಬು
- 14 ದ್ಧಿ ಉಳ್ಳವನು ದೇವರಿಗೆ ಆ ಭತ್ತವ ಯೀಸಿಕೊಂ
- 15 ದು ಸೊತೆಯನಿಕ್ಕಿಸುವುದು ಯಿದಕ್ಕೆ ರಾಜು ಉಡ
- 16 ಟ ಅಕ್ಕರಲಾ (ದುಣುವ || ?)

Note

This inscription seems to record that one Sâtivadeyar or Sâtayavadeyar of Saganêśvarakoppa pledged the produce of all his lands in that village for some act of charity and sealed the whole heap of grain of his by covering it with leaves. But it is stated that a lady who was the wife of Śivadêva of Gôliyabîd brought some men from Garajî and took away from the sealed heap what she claimed to be her own portion of the paddy which had been put into the heap. The remaining hundred and thirty-two solages of paddy were measured and taken away from (the custody of) the pattanasvâmi of Bêlûr. It was stipulated that any charitable man might receive this paddy and do the mortar-pointing work (or white-washing) in the

temple It was further laid down that there was no written charter of the king and priests (or Rāju uder) for this grant

The meaning of this record is far from clear It is not stated in what temple the mortar work (or white-washing work) should be done. But the mention of pattanasvâmi of Bêlûr makes it probable that the temple referred to is the well-known Kêśava temple at Bêlûr Nothing is known about this Sâti Vodeyar

The date of the grant is given as Svabhânu-samvatsara Sûrya-sankramana. The date is not expressed in terms of the Śaka era No particular sankramana day on which the event occurred is named.

The characters seem to belong to the 15th or 16th century In the 15th line there is an expression *yidakke Rāju udera akkanillâ* This might be interpreted as "there is no authority (letter) of Rāju uder (Râja Vadeyar) for this" or "there is no (necessity for) authorisation of this grant from the kings or priests" In case the former meaning is taken, the grant would go to the reign of King Râja Vadeyar I of Mysore who became king of Seringapatam in 1610 A.D, but he was not the ruler of the Bêlûr kingdom in his reign and the characters also point to an earlier date

The place Saganêsvara Koppa cannot be located There are two villages Hine Sakuna and Chikka Sakuna in the Sorab Taluk Whether they have anything to do with Saganêsvara Koppa cannot be determined Śakunarâya is said to be the name of the god Ânjanêya (M.A.R., 1911, p. 53) Gôliyabîd and Garaje are villages in the Mûdagere and Bêlûr Taluks

9

At the same town Bêlûr, on a fragmentary stone found in the back-yard of Mailârâyya's house

Size 2'×1'.

Kannada language and characters

ಬೇಲೂರು ಕಸಬೆಯಲ್ಲಿರುವ ಮೈಲಾರಯ್ಯನವರ ಮನೆಯ ಹಿತ್ತಲಲ್ಲಿ ನೆಲವನ್ನು ಅಗೆಯುವಾಗ ಸಿಕ್ಕಿದ ಶಾಸನದ ತುಂಡು ಕಲ್ಲು—ಎಡಭಾಗ ಹೋಗಿದೆ

ಪ್ರಮಾಣ 2'×1'.

1	.	.	.	.	ಶ್ರೀ
2	.	.	.	.	ವಾಪಳ
3	.	.	.	.	ಪೊಯ್ಯಣ ಚಕ್ರವ
4	.	.	.	.	ಮಹಾರಾಜಧಿರಾಜಂ
5	.	.	.	.	ದ್ಯುಮಣಿ ಸರ್ವಜ್ಞ ಚೂಡಾ
6	.	.	.	.	ಡ ಏಕಾಂಗ ವೀರ ಅನಹಾಯ
7	.	.	.	.	ಮಗಧರಾಜ್ಯ ನಿಮ್ಮೂಳನ ಚೋಳ ರಾಜ್ಯ
8	.	.	.	.	ಹೊಯ್ಯಣ ಶ್ರೀವೀರ ನಾರಸಿಂ
9	.	.	.	.	ರಲು ಸಕ ವರುಶದ ರಿಂಜಂ ನೆಯ ವಿಶುಸಂ

10	.	ರೂಂ ಮೆಯಲಂಣ್ನುಮ ಭಟ್ಟರ ಮಗ ದೋರಪ
11.	.	ವೇಳಾಪುರದಲ್ಲ ಶ್ರೀ ಗೋಪಾಲದೇವರನು ಸು
12.	.	ರಕ್ಕಂ ತೊಳ್ಳಲು ಮುದ್ದಗಲುಡ ಚಟ್ಟಗಲುಡ ತಗ
13	.	ಲೋಕಗಲುಡ ಕಂಣ್ನಗುಪ್ಪೆಯ ಬಮ್ಮಗಲುಡನೊ
14	.	ಳು ಆ ನಾಡೊಳಗಣ ಕಾರಬಯಲನು ಧಾರಾಪೂರ್ವ
15		ದಂಣ್ನಾಯಕರು ಯೀಗೋಪಾಲ ದೇವರಿಗೆ ಎಮ್ಮೆಸಂದಿಯ ಹೊಸಹ
16.		ಸೌ ಲಗ ಗದ್ದೆಯನು ಬಿಟ್ಟರು ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂ
17		ನುಂಕದ ರಾಮದೇವ ಹೆಗ್ಗಡೆ ಬೆಲುಹೂರ ಕೊಟ್ಟಗೆದಿಪೊ
18	.	ರಸಮಸ್ತ ನಂಬರಂಗಲು ನೂಲಪರ್ವಕ್ಕೆ ಸಲಿಸಿ ಬಹಗರಿಸೆಡೆ
19.		ವಾನಿ ಮಾಧವ ದಂಣ್ನಾಯಕರು ಗೋಪಾಲ ದೇವರಿಗೆ ತಗರೆನಾಡೊಳ
20	.	ಡಿ ಕೊಟ್ಟರು ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂ ಪುಲಿಯದಂಣ್ನಾ
21		ದಂಣ್ನಾಯಕರು ತಗರೆ ನಾಡೊಳಗಣ ಮಲ್ಲವಳ್ಳಿಯನು ಶ್ರೀಗೋಪಾ
22		ಯ ಬಸವಯ್ಯನ ಮಗ ಸಾವಾನಿ ಬೊಪ್ಪಜ್ಜನು ಬಳ್ಳವೆನಾಡೊಳ
23	.	ಬೆಲೆಗೋಳಾಗಿ ಕೊಂಡು ಕೊಟ್ಟನು ಈ ಧರ್ಮಕ್ಕೆ ಶ್ರೀಮೈಪವರುಂ
24		ನೂಟು ಮಹಾಜನಂಗಲು ಮದುವೆಯಲು ಉಚಟಿ (ವ ?)
25		ಂತದಲು ಹಾಗಬಂದು ಯಿಂತಿನಿಸುವನು ಬೆಲುಹೂ
26		ಬಹರು ಈ ಧರ್ಮಕ್ಕೆ ಅವರುಂ ಸಹಾಯರು ನರಸಿಂಗ
27		ಡಲ ಗದ್ದೆಯನು ಶ್ರೀಗೋಪಾಲ ದೇವರಿಗೆ ಸಂ
28		ಯಮಗ ಮಾಟಿಪಟ್ಟ ಶ್ರೀ ಗೋಪಾಲ ದೇವರಿಗೆ ಮಂ
29		ದತಂ ಪರದತ್ತಂವಾ ಯೋಹರೇತಿ ವನುಂಧರಾ
30		ದಾನಾಭೈಯೋನು ಪಾ
31	.	ಂದ ದಂಣಾ

Note

This record is full of lacunæ as a portion of the inscription slab is broken and a portion to the left is lost

It belongs to the reign of the Hoysala king Narasimha II and is dated in the year Vishu Ś 1150 It states that the god Gôpâladêvaru was set up at Bêlûr in that year by Annamabhatta's son Dôrapa and that certain gaudas named Muddagauda of Tolalu, Chattagauda, Lôkagauda of Tagare, Bammagauda of Kannaguppe made a grant of land named Kârabayal for the god Among the other grants for the same temple are mentioned the gift of *kottage-deve* (tax on cattle sheds) of Beluhûr (Bêlûr) by Râmadêva-heggade, customs officer, some money grant by the *nahharas* (merchants) for the *nûla-parvva* festival (Śîvâni festival) some land grant in the Tagare-nâd district by Sâvâsi Mâdhava dannâyaka the gift of the village Mallavalli in Tagare-nâd by the mahâpradhâna Mahiya-dannâyaka the gift of some land by Sâvâsi Boppajja, son of Basavayya, after purchasing the same in the Ballavi-nâd district and also the gift of some land at Emmesandi village by some dannâyaka

The Śrīvaishnavas (of Bêlûr) and 108 mahâjanas (Brahmans) also of Bêlûr? agreed to pay one hâga on each occasion of marriage in their houses for the services of the same god Gôpâla and they would thus help or protect the charity. A person named Narasinga is said to have given wet lands to the extent of one salage for the god and another person named Mâchiseti is also stated to have made some grant for the same god. The details of the grant are not clear.

The usual imprecatory stanza occurs at the end of the grant.

It is not known what became of the temple of Gôpâlasvâmi referred to here at Bêlûr. No temple of that name now exists in the town.

The dating of the grant seems to be irregular. Ś 1150 is Sarvadhânu corresponding to 1228 A.D. The nearest cyclic year Vishu is Ś 1143 equivalent to 1221 A.D. Taking the cyclic year as correct, the date is equivalent to 1221 A.D.

10

At the same town Bêlûr on a stone set up in the land of Varadaiyangâr near the Yagachi river to the north east

Size 2'—6" × 1'

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯದಲ್ಲಿ ಹೊಳೆಯ ಬಳಿ ಇರುವ ವರದಯ್ಯಂಗಾರ್ಯರ ಗದ್ದೆಯಲ್ಲಿ ಹೊತ್ತು ಹೋಗಿದ್ದು ಈಗ ತೆಗೆದಿಟ್ಟಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 2½' × 1'.

ಶಂಖ, ಕೋದಂಡರಾಮ, ಚಕ್ರ

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಬಹುಧಾನ್ಯ ಸ
- 2 ಎವತ್ಸರದ ಭಾದ್ರಪದ ಶು ೧೦ ವ (ಮ?)
- 3 ೦ ಶ್ರೀಮದಮಹಾರಾಜಾಧಿರಾಜ ರಾ
- 4 ಜ ಪರಮೇಶ್ವರ ಶ್ರೀವೀರಹರಿಹರಮ
- 5 ಹಾರಾಯರು ಶ್ರೀವೀರಬುಕ್ಕರಾಯರು
- 6 ತೆಪ್ಪದ ನಾಗಂಣವೊಡೆಯರಕಯ್ಯ
- 7 ಉ ಮಾಡಿಸಿದ ದ್ವಂಮ್ಮವನೂ ಪಾಲಿಸಬೇ
- 8 ಕೆಂದು ಹರಿಹರಮಹಾರಾಯರು ಗುಂ
- 9 ಡಪ್ಪದಂಣಾಯಕವೊಡೆಯರಿಗೆ ನಿರೂ
- 10 ಪವಕ್ಕೊಟ್ಟು ಬೇಲೂರ ಸುರೇಂದ್ರತೀರ್ಥ ಶ್ರೀ
- 11 ಪಾದಂಗಳ ಮರದ ಶ್ರೀರಾಮದೇವರಿಗೆ
- 12 ಪೂರ್ವದಲ್ಲಿ ಅರಮನೆಯಿಂದ ಶ್ರೀರಾಮ
- 13 ದೇವರ ಅಮ್ಮತಪಡಿ ಯತಿಗಳಭಿಕ್ಷೆ ದೇವ
- 14 ರ ದೀಪ್ತಿಗೆ ಕೊಟ್ಟುಬಹ ವರಹಗಳ|| ೩
- 15 ರಿಗೆ ಬೇಲೂರ ಮಾಲೆಗಾಱ ಚಲೂಡ

16	ಪ್ಪಬಸಪ	ಸೆಟ್ಟಿಗಳಭಾಗೆ
17	ಯ ಕೋಟೆ	ಯಬಯಲಗ
18	ದೆಕಡಹು	ಬಯಲಲೂ

ಎಡಗಡೆ —

19	ರಿಂದೆ ಬೇಲೂರ ಮಾಲೆಗಾಳ ಚಲು
20	ಡಪ್ಪಬಸವಂಣನಾಯಕರುಗಳ
21	ಗೆ ಯೀಕೋಟೆಯಬಯಲಗದೆಕಡಹು
22	ಭಣಗಿಲಬಯಲಲು ಕಡಹು ೧೮
23	ಭಯಂನು ಶ್ರೀರಾಮದೇವರಿಗೆ ಕೊಟ್ಟುಕೊ
24	ಡಗಿಯಾಗಿ ಬೇಲೂರನಾಗರಸರು ಗು
25	ಂಡಪ್ಪದಂಣಾಯಕವೊಡೆಯರ ನಿ
26	ರೂಪದಿಂದ ಹೊನ್ನಿಗೆ ತಲವಾಗಿ ಕೊ
27	ಡಗಿಯಾಗಿನಡವಹಂಗೆ ಕೊಟ್ಟುಗದ್ದೆ ಉ
28	ರಸೇನಬೋವ ನಾರಾಣದೇವನ ಬರಹ ನಾ
29	ಗರಸರ ಬರಹ ಯೀಧಂಪವನೊ ಬ್ರಾ
30	ಹ್ಮಣ ಕ್ಷತ್ರಿಯ ವಯಿಶ್ಯ ಶೂದ್ರ ಮುಂ
31	ತಾಗಿ ಕಿಡಿಸಿದವರಿಗೆ ಶ್ರೀವಾರಣಾಸೆಯ
32	ಲ ಗುರುಮಾತಾಪಿತ್ರಗಳ ವಧಿಸಿದ ದೋ
33	ಷದಲಿ ಹೋಹರು || ದಾನಪಾಲನಯೋ
34	ಮಧ್ಯೆ ದಾನಾಭ್ರೇಯೋನುಪಾಲನಂ ದಾನಾ
35	ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪ
36	ದಂ ಮಂಗಮಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration

1	svasti śrīmatu Bahudhānya-sa
2	mvatsarada Bhādrapada śu 10 Va (Ma ?)
3	m śrīmadā mahārājādhirāja 1ā-
4	ja-paramêśvaia śrī Vīra Harihara-ma-
5	hārāyau śrī Vīra Bukkarāyaru
6	Teppada Nāgamna-vodeyara kayya-
7	lu mādisida ddarmmavanû pālisa-bê-
8.	kemdu Harihara-mahārāyau Gum-
9	dappa-damnāyaka-vodeyarige nirû-
10.	pava kottu Bêlûra Surêndra-tīrtha-srī
11	pādamgala mathada Śrī Rāma-dêvarige
12	pūrvvadalli aramaneyimda srī Rāma-
13	dêvaia amrutapadi yatigala-bhikshe dêva-

- 14 ra dīptige kottubaha varaha ga 4½ 3
 15 rimge Bêlûra mâlegâra Chauda-
 16 ppa Basapa . settigala bhâge-
 17 ya kôte ya bayala ga-
 18 de kadahu . bayalalû-

Left side—

- 19 rimde Bêlûra mâlegâra Chau-
 20 dappa Basavamna-nâyakarugali-
 21 ge yi-kôteya bayala gade kadahu
 22 Bhanagila-bayalalu kadahu 1 u-
 23 bhayam 2nu Śrī Râmadêvarige kotta ko-
 24 dagiyâgi Bêlûra Nâgarasaru Gu-
 25 mdappa-damnâyaka-vodeyara ni-
 26 rūpadimda homnunge salavâgi ko-
 27 dagiyâgi nadavahamge kotta gadde û-
 28 ra sênabôva Nârâna-dêvana baraha Nâ-
 29 garasara baraha yi dhammavanû Brâ-
 30 hmana Kshatriya Vayisya Śûdria num-
 31 tâgi kidisidavarige srî Vâranâseya-
 32 li guru-mâtâ-pitrugala vadhisida dô-
 33 shadalî hôharu || dâna-pâlanayô[r]
 34 madhye dânachhrêyônu-pâlanam dâna[t]
 35 svarggam avâpnôti pâlanâd achyutam pa-
 36 dam mamga[la] maha srî śrî srî

Translation

Be it well On the 10th lunar day of the bright half of Bhâdrapada in the year Bahudhânya, on Vaddavâra, the illustrious mahârâjâdhirâja râja-paramêsvara śrī Vīra Hariharamahârâya issued a nîrûpa to Gundappa-dannâyaka, in order that he might protect the charity made by srī Vīra Bukkarâya through Teppada Nâganna Vodeyar —

In place of the former payment by the palace of 4 varahas and 8 hanas to the god śrī Râma, of the matha of Surêndratîrtha-śiîpâda at Bêlûr for food offerings to the god Śrī Râma, feeding of ascetics and illuminations, wet lands to the extent of 2 kadahus consisting of the portions of wet lands of Mâlegâra (garland-maker) Chaudappa and Basappa in the rice lands adjacent to the fort at Bêlûr? including one kadahu in Bhanagilabayal [meaning of the details of the lands granted not clear] were given as *kodagi* for the god Śrī Râma dêvaru by Nâgarasa of Bêlûr under the nîrûpa of Gundappa-dannâyaka Vodeyar

Writing of Nâranadêva, the village accountant Writing (signature) of Nâgarasa

Whoever destroys this gift, whether a Brahman, Kshatriya, Vaisya or Śūdra, will incur the sin of slaying his parents in the holy Vâranâsi. Between making a gift and protecting it, protecting a gift is more meritorious than making the gift. By making a gift one goes to svarga, by protecting a gift one goes to a region from which there is no fall. Good fortune.

Note

This inscription stone was lying buried in the land of Mr. Varadaiyangâr and discovered by him while making some improvements to his land. There is writing both on the front and a side of the stone. Above the writing in front are carved the figures of conch and discus and Râma holding a bow.

The inscription is stated to have been issued during the reign of the Vijayanagar king Harihara. From the references to his predecessor Bukkarâya and also to the ministers Teppada Nâganna Vodeyar and Gundappa-dannâyaka, it is evident that this Harihara is Harihara II who ruled from 1377 to 1404. The object of the grant is to record the gift of some lands at Bêlûr for the expenses of the worship of the god Râma, and of the feeding of the ascetics in the matt of the ascetic Surêndra-tîrtha of Bêlûr in place of a money grant of 4 varahas and 8 hanas made by the king Bukkarâya (Bukka I, 1356-1377) from his palace for the same object through his minister Teppada Nâganna Vodeyar. The order is addressed by the king Harihara II to his minister Gundappa-dannâyaka and carried out by Nâgarasa of Bêlûr.

Of the persons named in the grant, Teppada Nâganna Vodeyar was a general under the Vijayanagar King Bukka I (see E C VI, Mudagere 25 of 1359, E C IX, Hoskote 93, M A R 1936, p. 95, Chandâpura stone of 1360 A.D.) He had a title Khantikâra-râyasa-ganda. Gundappa-dannâyaka was an officer of Harihara II. He re-built the tower over the gateway of the Bêlûr Kêśava temple in 1397 A.D. (E C V, Belur 3).

Regarding the donee Surêndra-tîrtha-śrîpâda, the head of a matt at Bêlûr, very little is known. There is a small matt at Bêlûr belonging to the head of the Râghavêndrasvâmi Matt. There is however no ascetic at the matt nor is the god Kôdandarâma enshrined therein. An ascetic of the lineage of the Râghavêndrasvâmi matt named Surêndra-tîrtha is known to have flourished in 1513 A.D. and the god worshipped in the matt is Râma with the bow (M A R 1917, p. 17). But the date is too early for the present grant. No ascetic of the name of Surêndra with a matt at Bêlûr and worshipping the god Râma as the principal deity is met with so far. Hence it is not possible to find out further details about the donee Surêndra-tîrtha-śrîpâda of the present grant.

The date of the record is given as Bahudhânya-sam. Bhâdrapada su 10. The only Bahudhânya occurring in the reign of Harihara II is the year Ś 1320 Bahudhânya. Taking this year Bhâdrapada su 10 coincided with Thursday, 22nd

August 1398 A D The week-day given in the grant appears to resemble Va standing for Vaddavâra which by some is taken to be Thursday and by others as Saturday Taking the former interpretation, the date of the grant is equivalent to Thursday, 22nd August 1398 A D

11

At the village Bittaravalli in the hobli of Bêlûr, on a vîragal at the entrance of the village

Size 2'—6"×2'—0"

Kannada language and characters

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬಿಟ್ಟರವಳ್ಳಿ ಊರಬಾಗಿಲಲ್ಲಿರುವ ವಿರಗಲ್ಲು

Iನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ—

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಮನು [ಮ] ಹಾಮಂಡಲೇಶ್ವರಂ ದ್ವಾರಾವತೀಪೂರವರಾ
- 2 ಧೀಶರಂ ವಾಸಂತಿಕಾದೇವೀಲಬ್ಧ ವರಪ್ರಸಾದಂ ಸನಿವಾ
- 3 ರಸಿದ್ಧಿ ಗಿರುದುರ್ಗಮಲ್ಲ ಚಲದಂಕರಾಮ ಅಸಹಾಯಶೂ
- 4 ರ ಪ್ರತಾಪಹೊಸ್ಯಣವೀರಬಲ್ಲಾಳಭೂಪತಿ ಕುರುಗೋಡ

IIನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ—

- 5 ಕೋಟೆಯ ಕೊಂಡಲ್ಲಿ ಬಿಟ್ಟರಹಳ್ಳಿಯ ಬಿಟ್ಟದೇವನಮೇಗಾಹಿನಲೆಂಕ ಬ
- 6 ಟ್ತಯನ ಮಗ ಲೆಂಕ ಮಾಚೆಯನ ಮಗ ಬಳ್ಳಿಗಾವೆಯಬಂಮೆಯನ
- 7 ಮಗ ಕೂಸರಾಮಯ ಸಕ ವರ್ತದ ೨೦೨೭ನೆಯ ಅನಂದ ಶಂವತ್ಸರ
- 8 ದ ಭಾದ್ರಪದ ಸುದ್ಧ ಪಾಡಿವಸುಕ್ರವಾರದಂದು ಕೂಸರಾಮೆಯಂಗ
- 9 ಅವನಂಣ ಲೆಂಕಸೋಮೆಯ ನಿಲಿಸಿದ ಕಲ್ಲು || ನಮಶಿವಾಯ

Transliteration

I—

- 1 svasti srîmanu [ma] hâmamandalêsvaram Dvârâvatî-pûravarâ-
- 2 dhîsaram Vâsamtikâ-dêvî-labdha-vara-prasâdam Sanivâ-
- 3 ra-siddhi giru-durga-malla chaladamka-Râma asahâya-sû-
4. 1a Pratâpa Hosyana-Vira Ballâla-bhûpati Kurugôda-

II—

- 5 kôteya komdalli Bittarahalliya Bittidêvana mēgâhina lemka Bi-
- 6 ttayana maga Lemka Mâcheyana maga Balligâveya Bammeyana
- 7 maga Kûsarâmaya Sakavarâsada 2027 neya Ânamda-samvatsara-
8. da Bhâdrapada suddha pâdiva Sukravâradamdu Kûsarâmeyamge
9. avanamna Lemka-Sômeya nilisida kallu|| nama Sivâya

Translation

Be it well When the illustrious mahâmandalêsvara, lord of the excellent city of 'Dvârâvatî, obtainer of boons from Vâsantikâdêvî, Śanivârasiddhi,

gīridurgamalla, a Râma in moving battle, unassisted hero, Pīatāpa Hōsyana Vīra Ballālabhūpati captured the fort of Kurugōd —

Kûsa Rāmaya, son of Bammeya of Balligāve, who was the son of Lenka (personal attendant) Mācheya, son of Lenka Bittaya, body-guard (mêgâhina-lemka) of Bittidêva —

On Friday the 1st lunar day of the bright half of Bhâdrapada in the year Ânanda, Śaka year 2027 (?) Lenka Sōmeya, elder brother of Kûsa Rāmeya set up this stone for Kûsa Rāmeya salutation to Śiva

Note

This records the death of a warrior named Kûsa Rāmeya, descendant of Lenka Bittaya, who belonged to the bodyguard of the Hoysala king Vishnuvardhana, on the occasion of the capture of the fort of Kurugōd by the Hoysala king Ballāla II. The present vīragal is said to have been set up by the elder brother of the deceased warrior. The words expressing the death of Kûsa Rāmeya are omitted in the record though the meaning intended is quite clear.

Regarding the date of the death of the warrior, the vīragal has the date Ś 2027 Ânanda sam Bhâdra su 1 Friday. The last figure 7 is not quite clear. The date however is quite wrong. The king in whose reign the event recorded took place is named Hoysala Ballāla who took the fort of Kurugōd. It is known that this fort was captured by Ballāla II in the year Ânanda on the 1st lunar day of the bright half of Bhâdrapada, the year Ânanda being regarded as equivalent to 1194 A.D. (see E.C.V, Belur 204 and Arsikere 5 of 1194 A.D.). The Śaka year given in one of these records is 1117. In the present vīragal also the same figure 1117 ought to have been incised, but the engraver seems to have made a mistake and written 2027. Taking the year Ś 1117 Ânanda, Bhâdrapada su 1 corresponds to Thursday, 18th August 1194, if we take the lunar month and Friday, 16th September 1194, if we take the solar month corresponding. The latter was probably the date intended as the week day given is Friday. Hence the date of this vīragal may be regarded as equivalent to Friday, 16th September 1194 A.D.

Kurugōd is a place in the Bellārī District and is referred to in several inscriptions. This is one of the instances of vīragals set up in the native places of the warriors slain in battle, though the field of battle was far away.

12

At the village Hiri Garje in Arehalli hobli, on a vīragal near the Gundabrahma shrine

Size 2'—6" × 1'—3"

Kannada language and characters

ಅರೆಹಳ್ಳಿ ಹೋಬಳಿ ಹಿರೆಗರ್ಜೆ ಗ್ರಾಮದ ಗುಂಡಬ್ರಹ್ಮ ದೇವಸ್ಥಾನದ ಪಕ್ಕದಲ್ಲಿ ಇರುವ ವಿರಗಲ್ಲು

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 1\frac{1}{4}'$

Iನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ—

- 1 ಶ್ರೀಸಕ ವರುಷ ೧೨೦೯ನೆಯ ವೆಯ ಸಂವತ್ಸರದ ಫಾಲ್ಗು
- 2 ನ ದಂದು .
- 3.
- 4 ಹಿರಿಯ ಗರ್ಜೆಯ ತುಲುವಮಗುಟ್ಟಿ
- 5 ರದು ಯಲು

IIನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ—

- 6 ದು ಹಲರಂ ಕೊಂದು ಸುರಲೋಕಕ್ಕೆ ಸಂದ ಅತ
7. ನ ತಮ ರ ಗಲ ನಿಲಿಸಿದ

Note

This inscription is full of lacunæ as several letters are quite worn out and are illegible. It seems to record the heroism of a warrior in protecting the cattle of the village Hirya Garje against robbers and his death while fighting. A younger brother of the deceased warrior is said to have set up the viragal. It is dated in Ś 1209 Vyaya sam Phālguna corresponding to February 1287 A D. No king is named in the record.

13

At the village Halebīd in the hobli of Halebīd, on a pillar in the south-eastern corner of the navaranga in the Hoysalēsvāra temple

Kannada language and characters

ಬಲ್ಲೂರು ತಾಲ್ಲೂಕು ಹಳ್ಳಿಬೀಡು ಹೋಬಳಿ ಕನಕಾ ಗ್ರಾಮದ ಹೊಯ್ಸಳೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಅಗ್ನೇಯ ಮೂಲೆಯ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು

- 1 ಹೇಮಳಂಬಿಯ
- 2 ಚಯಿತ್ರ ಮಸದಲಿ ಚರಿಚರಿಕಳಿ
- 3 ಯ ಗಾಣಗರ ಚಿನಿಪೆಯ ಮಗನು
- 4 ಸುರಿಸೆಯರು ಹೊಯ್ಸಳೇಶ್ವರ
- 5 ದೇವಾರಿಗೆ ಸುಂಣಕೆ ಕೊರದು ಯರ
- 6 ಡು ಹೊನು

Note

This short inscription in the Hoysalēsvāra temple records the gift of two lions by Suriseti, son of Chenniseti, an oil monger of the village Chattichattihalli (same as Chatchathalli near Halebīd) for the whitewashing of the Hoysalēsvāra temple (Hoysalēsvāra temple). The donation is said to have been made in the month of Chaitra in the year Hēvilambi. It is not dated in the Śaka era.

The characters seem to belong to the close of the 13th or the beginning of the 14th century A D.

14

At the village Halebîd in the hobli of Halebîd, on a slab in the ceiling of the navaranga of the Kariyamma temple

Size 8' × 2' — 6".

Kannada language and characters

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ಊರ ಬಾಗಿಲ ಮೇಲ್ಕಾವಣೆಯಲ್ಲಿದ್ದ ಕಲ್ಲು

(ಈಗ ಕರಿಯಮ್ಮನ ಗುಡಿಯ ನವರಂಗದ ಮೇಲ್ಕಾವಣೆಗೆ ಹಾಕಿದ್ದಾರೆ)

I ಪಟ್ಟಿಯಲ್ಲಿ—

- 1 ನಮಶ್ಚುಂಗ ಶಿರಶ್ಚುಂಗ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ನಂ
[ಭವೆ]
- 2 ಸ್ವಸ್ತಿ ನಮಧಿಗತ ಪಂಚ ಮಹಾಶಬ್ದ ಮಹಾ ಮಂಡಳೇಶ್ವರಂ ದ್ವಾರಾವತಿ ಪುರವರಾ
- 3 ವಾಸಂತಿಕಾ ದೇವೀಲುಬ್ಧವ [ರ] ಪ್ರಸಾದಂ ಮೃ [ಗ] ಮದಾಮೋದಂ ಚೋಳರಾಜ್ಯ
ಮಂಡಳಿಕ
- 4 ಬೇಂಟೆಕಾಣಂ ರಿಪುಗಜ ಗಂಡಬೇರುಂಡ ಮಲೆಪರೊಳು ಗಂಡನು ಮನಿಪ ಶ್ರೀಮನು ಮಹಾ
ಮಂಡಳೇಶ್ವರ
- 5 ತಳಕಾಡು ಗಂಗವಾಡಿ ನೊಳಂಬವಾಡಿ ಬನವಸೆ ಹಾನುಂಗಲು ಹಲಸಿಗೆ ಬೆಳ್ಳಲಂಗೊಂಡ ಭುಜಬಳವೀ

II ಪಟ್ಟಿಯಲ್ಲಿ—

- 6 ರ ಗಂಗ ಸನಿವಾರ ಸಿದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲ ಚಲದಂಕರಾಮ್ನ ಸಹಾಯ ಸೂರ ನಿಸ್ಸಂಕ ಪ್ರತಾಪ
ಹೊಯ್ಸಳ ಶ್ರೀವೀರಬಲ್ಲಾಳ ದೇವರಸರು
- 7 ಮುರಾರಿ ಕೇಸವ ನಾರಸಿಂಗನ ಮೇಲೆತ್ತಿ ನಡೆದು ಹದಡೆಯ ಕುಪ್ಪದಲಿ ಬೀಡಿಟ್ಟು ನಡೆದಲ್ಲ ಶ್ರೀವೀರ
ಬಲ್ಲಾಳು ದೇವರು ಮುಂ
- 8 ಗುಡಿಯಂ ಬೆಸಸಲು ಸಕವರ್ತ ೧೦೧೦ನೆಯ ಸವುಮೈ ಸಂವತ್ಸರದ ಅಶ್ವೀಜನು ೨೮ || ಸ್ವ[ಸ್ತಿ] ಶ್ರೀ
- 9 ಮತುವಾರುವ ಸಾಹಣದೆ ರಾಜಪುತ್ರ ಸಾಹಣಗಳಧಿಪಾಲಕ
- 10 ಕಟಕದ ಗೋವ ತುರೆಯ ರೇವಂತ ಸಬಳ ಪಂಚಾನನ ಅಧಿವರಾರೂಢ

III ಪಟ್ಟಿಯಲ್ಲಿ—

- 11 ರೇವನ್ತ ಮಚರಿಪ್ಪ ಸಾಹಣಗಳಿಗೆದೆಯ ಗೊಂಟ ಮಚ್ಚರಿಪರಾಯಸಾಹಣಗಳ ಮೊಗದ ಬಿರು
- 12 ದ ರಾಯ ಸಾಹಣಗಳ ಬೆಂನ ಚಂಮುಟಿಗೆ ಬಿರುದ ಮಣಿಕಳಿಕೆ ಕಲಿಗಳಂಕುಸಂ ತ್ಯಾಗದಲು ಖರ್ಣಂ
- 13 ಭೋಗದಲು ಇಂದ್ರಂ ಸತ್ಯದಲು ಹರಿಶ್ಚಂದ್ರಂ ಸಾಹಸದಲು ಸಹಸ್ರಾರ್ಜುನಂ ಗೀತನಿತ್ಯವಾ
- 14 ದ್ಯಾಪರಿಣತ ವಿನೋದಂ ಗೋತ್ರ ಪವಿತ್ರಂ ಸಾಮ ನಿಧಾನಂ ಅರ್ತ್ಥಿಜನ ಚಿಂತಾಮಣಿ ಅರ್ತ್ಥಿಜನಕ
- 15 ಲ್ಪದ್ರುಮಂ ಭಯಲೋಭದುರ್ಲ್ಲಭಂ ಸುಜನೆಯ್ಯಮೇರು ಆಳಂ ಕಂಡು ಕೀಳಂ ಹೊದಿವರಾಯ

IV ಪಟ್ಟಿಯಲ್ಲಿ—

16. ಸಾಹಣಗಳ ಹೆಂಡತಿ ಗಂಡ ಯೊಡ್ಡಂ ಕಂಡು ಸುತ್ತಂ ಬಳಸುವ ಜಂಗುಳಿ ಸಾಹಣ ಹೆಂಡತಿ ಗಂಡ
ಗಂಡಪೆಂಡಾರಂ ಶ್ರೀಬಳ್ಳೇಶ್ವರ

- 17 ದೇವರ ದಿಬ್ಬ ಶ್ರೀಪಾದಾರಾಧಕಂ ಪರ ಬಳಸಾಧಕಂ ನಾಮಾದಿ ಪ್ರಸನ್ನಿ ಸಹಿತಂ ಶ್ರೀಮತು ಬಳ
ಚುರೈ ಭುಜಬಳ ಚಕ್ರವ
18. ಬಿಜ್ಜಳ ಗಂಡ ಪೆಂಡಾರದ ಚೆನ್ನಕಾಳಮನಾಹಣ ಮೇಗಣ
ಗೆಣಿಯಲು ದೇವಂ ಬಿಟ್ಟಿರಲು ತಾನ್ನಂ
- 19 ತನ ಕೊಂಡು ಹೊಳೆ ತನಿಕಂ ನಡೆದು ಗೌರಿಯ ಮಲ್ಲ ಅನಗರ . ಗಳಂ
ಕಡಿಖಂ
- 20 ಡ ದ್ವ ನಾಹಣ ಚಂಡೆಯ ಕುನ್ನಮ ನಾಹಣ ಮಾಯ್ಯಜೀಯನು

Note

The slab containing this *viragal* inscription was originally built into the ceiling of the old entrance gateway of Halebid and the record was noticed in M A R 1917, p 45, by Mr Narasimhachar. On the demolition of the gateway, the slab was removed to its present place.

It belongs to the reign of the Hoysala king Ballāla II. It begins with the usual stanza in praise of the god Śambhu and next gives the royal epithets applied to Ballāla II —obtainer of the band of five musical instruments, mahāmandalêśvara, lord of the excellent city of Dvārāvati, obtainer of boons from Vāsantikâdêvi, delighter in musk, plunderer of the Chōla army, hunter of mandalikas, gandabhêrunda to the elephants his enemies, champion over the Malepas, capturer of Talakâdu, Gangavâdi, Nolaibavâdi, Banavase, Hânungal, Halasige and Belvala, bhujabala-vira-ganga, Śanivâra-siddhi, gīrīdurgamalla, a Rāma in battle, unassisted hero, nissanka pratâpa-Hoysala śiī Viraballāladêvarasar —

The king Ballāla II is stated to have marched against Murāri Kêśava Nârasinga encamped at Hadadeya-Kuppa and ordered the van of the army to attack the enemy. What happened next is not very clear. A general named Chenna Kâlama-Sâhanī is next mentioned with a string of titles, *katakāḍa gôva* (protector of his camp), a Rêvanta in horsemanship, a peg to the chest of envious royal sâhanis, a whip to the back of the titled royal sâhanis, a lion for spearmen, a jewel among the titled, an elephant goad to warriors, a Karna in liberality, an India in the enjoyment of pleasures, a Harischandra in truth, a Sahasrârjuna in bravery, delighter in music and dancing, purifier of his race, treasure of peace, a Chintâmani stone to suplicants, a Kalpa tree to suplicants, not given to fear or greed, the sole Mêru to good people, husband of the wives of royal sâhanis who on seeing a warrior take to flight, husband of the wives of sâhanis who on seeing an army move round about, ganda pendâra, worshipper of the holy feet of the god Ballêśvara, destroyer of hostile troops, etc.

The warrior Chenna Kâlama Sâhanī is called ganda-pendâra and this title is given in line 18 after the name Bijjala, the Kalachurya king. There are some lacunæ after the name Bijjala. Whether Chenna Kâlama Sâhanī had been a subordinate of the Kalachurya king Bijjala and fought against Ballāla II in this battle (see M A R.

1917, p. 45) or whether he was a subordinate of Ballâla II, cannot be determined. Anyway his valour is highly extolled. He is said, on finding King Ballâla encamped at Mēganagere, (a tank higher up?), to have marched forward up to the river (not named probably the Tungabhadra river or Haridra river is meant as they are not very far off from Hadadi a village in Davangere Taluk) and fought bravely along with (or opposed to) Gauriyamalla (or Śauryamalla?), Chandeya, Kunnama Sâhani and Mâyajîya. The inscription is incomplete as the record stops after this. Probably the rest of the inscription slab was broken up and removed elsewhere.

The date of the battle is given as Ś 1111 Saumya sam Āśvīyujā su 2 corresponding to 13th September 1189 A.D. Nothing is known from other inscriptions regarding Murāri Kēśava or Chenna Kâlama Sâhani. The mention of Bijjala in the inscription seems to indicate that Chenna Kâlama Sâhani was once serving under him. At the time of the inscription, however, Bijjala was not living.

KOLAR DISTRICT.

15

KOLAR TALUK

At the village Sômenahalli in the hobli of Vokkalēri, on a boulder to the east of the village

Size 5' × 3'

Kannada language and characters

ಕೋಲಾರ ತಾಲ್ಲೂಕು ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಮಜರೆ ಸೋಮೇನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ಹುಟ್ಟು ಬಂಡೆಯಮೇಲೆ ಬರೆದಿರುವುದು

ಪ್ರಮಾಣ 5' × 3'

- 1 ಂ ಸ್ವಸ್ತಿಶ್ರೀ [ಜ] ಯಾ ಬುದಯಶಾಲಿವಾಹನಶಖಾಬ್ಯುದಯ ೧೬೬೮
- 2 ನೆ ಅಕ್ಷಯ ಸಂವತ್ಸರ ಮೈಶಾಖ ಶು ೧೦ಲು ಶ್ರೀಮ
- 3 ತು ವಕ್ಕಲೇರಿ ಚಂನಂಣನವರು ಮೂಡಕಜಾಲತಮ
- 4 ಯ್ಯಕೊಮಾರಗೋಪಯ್ಯಗೆ ಬರಶಿಕೊಟ ಉರ ಕೊಡಿಗೆ
- 5 ಶ್ಯಾನನ ಪಯಿಂಗಳಸಂವತ್ಸರದಲ್ಲಿ ಅಲಹಳಿಬೇಡರು
- 6 ರಾಚಕಾರ್ಯವಂ ಮಾರಾಂಡಹಳಿ ಲೂಟಿಮಾಡಿಕೊಂಡುಹೋ
- 7 ಗುವಾಗ ಜಗಳದಲಿ ನಿಂತತಮ ಹನುಮನು ಪುನುಮಾರಿಹ
- 8 ತನಾಗಿ ನೆತರಗೊ[ಡಗಿ]ಹಾಕಿಕೊಟದು ಕೋಳಾಲರಾಜಧಾನಿಗೆನಲು
- 9 ವ ವಕ್ಕಲೇರಿಹೋಬಳಿಕನಬೆವಳ[ಗೆ] ಮಾರಾಂಡಹಳಿಬಳಿಯ ಹೊ

- 10 ಲ ೨||೦ ಹತುಕೊಳಗದಗದೆಯಿಂ ಕಂಬಮಲುಹೊಲ ೧೨ಭ ?
 11 . . ನೆತ್ತರಗೊಡಿಗೆಹಾಕಿ
 12 ಕೊಟುಯಿಧೆ
 13 ಡುಯಿದೆ ದಾಯ ಮಂನ್ಯಕವುಲೆಕಾಣಕೆನಿನಯ ಗ ೨||೦ಅಯ
 14 ದುಹೊಂನುಭೂಮಿನಿವರುವ ? ವೈಶಿತುಕೊಂಡು ನುಬದ
 15. ಲು ಯಿಹುದು ಯೀಶಾಸನ ಕಂಕಂಣ
 16 ಬರಶಿಧ ವಕಲೇರಿಕುಲಕರ್ಣಿಗುಮಾಸ್ತ

Note

This is an instance of the grant of *nettaru-kodage* (*lit* grant of land for shedding the blood). This was given away to warriors who fought in defence of their country or village

The present record is dated S 1668 Akshaya sam Vaisâkha Śu 10 corresponding to April 19, 1746 and registers the gift of two plots of land of the annual revenue of 5 hons situated near the village Mârândahalli in Vakkalêri hobli belonging to the kingdom of Kôlâla (Kôlâr). This grant was made by Channanna of Vakkalêri in favour of Gôpaya, son of Taminayya of Mudakajâla village. He had to pay however a quit-rent of 2½ varahas in lieu of all taxes and imposts. The object of the grant was to recognise the services of his younger brother Hanuma who fought against the Bêdas of Âlahalli village when they came to plunder the village Mârândahalli on behalf of some ruler (râjakârya). Hanuma lost his life in the encounter in the year Paingala, i e., 1737 A.D., 9 years earlier and the grant of land was now made for his relative as compensation.

The writer of the grant is named Kankanna, clerk under the kulakarni of Vakkalêri.

16

On a stone in the plantation of the deserted village Dévalâpura in the same hobli of Vakkalêri

Size 8'—6" × 3'—6".

Kannada language and characters

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಬೇಚಿರಾಕ್ ದೇವಲಾಪುರದ ಪ್ಲಾಂಟೇಷನ್ನಲ್ಲಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 8½' × 3½'

- 1 ಂ ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ
 2 ಂ ಶಾಲಿವಾಹನ ಶಕವರುಷಂಗಳು ೧೪೭೯ನೆಯ
 3 ಂ ನಳನಂವತ್ಸರದ ಅಷಾಢ ಶುದ್ಧ ೪ನೆಯ ಶ್ರೀಮನ್ನಹಾರಾ
 4 ಂ ಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪೂರ್ವಪ
 5 ಂ ಶ್ವಿಮ ಚತುಸ್ಸಮುದ್ರಾಧೀಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀವೀರನದಾ

- 6 ೦ ಶಿವರಾಯಮಹಾರಾಯರು ಪ್ರಿಧ್ವೀರಾಜ್ಯಂಗೆಯುತ್ತಿರ
7 ೦ ಲು ರಾಮರಾಜಯ್ಯನವರ ಧರ್ಮ
8 ೦ ದೇವಲಾಪುರದಲ್ಲು ಶ್ರೀ ಮಾರ್ಕಂಡೇಶ್ವರ ದೇವರ ಅಮೃತಪಡಿ
9 ೦ ನೈವೇದ್ಯ ದೀಪಾರಾಧನೆಗೆ ದಿಲಾವರಖಾನವೊಡೆಯ
10 ೦ ರ ಕಾರ್ಯಕೆಕರ್ತಾರಾದ ಶಿತಾಪಖಾನವಡೆಯರು ಕೊ
11 ೦ ಟಧರ್ಮಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ಚೇಲೂರಚಾವಡಿಗೆ
12 ೦ ಸಲುವ ಯೆಮ್ಮೆನಾಡೊಳಗಣ ದಿಲಾವರಖಾನವಡೆಯರ ಕಾ
13 ಯ್ಯಕೆಕರ್ತಾರಾದ ಶಿತಾಪಕಮಲುಕವೊಡೆಯರ ನಾಯಕತನಕೆ
14 ಸಲುವ ಕೊಳಾಲರಾಜ್ಯದ ವೇಕ್ಕಲಹೇಳಿಯ ಮಾರ್ಕಂಡೇಶ್ವರದೇ
15 ವರಪುರದ ಸಂತೆಯನು ಶ್ರೀಮಾರ್ಕಂಡೇಶ್ವರದೇವರ ಅಮೃತಪಡಿ
16 ನೈವೇದ್ಯದೀಪಾರಾಧನೆಗೆ ಶಿತಾಪಕಮಲುಕವೊಡೆಯರು ದಿಲಾ
17 ವರ ಖಾನನವರಿಗೆ ಪುಂಣ್ಯವಾಗಬೇಕೆಂದುಸಹಿರಂ
18 ಣ್ಣೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಪುಂಣ್ಯಕಾಲದಲ್ಲೂಮಾರ್ಕಂಡೇ
19 ಶ್ವರದೇವರ ಸಂನಿಧಿಯಲು ಧಾರೆಯನೆಹೆದುಕೊಟ್ಟೆಲು ಯಿ
20 ದರಸಾಮ್ಯವನೂ ಸರ್ವಮಾನ್ಯವಾಗಿ ಮಾರ್ಕಂಡೇಶ್ವರದೇ
21 ವರಅಮೃತಪಡಿಗೆ ಶಿತಾಪಕಮಲುಕವಡೆಯ
22 ರು ಧಾರೆಯನೆಹೆದು ಕೊಟ್ಟೆವಾಗಿ ಶ್ರೀಮಾರ್ಕಂಡೇಶ್ವರದೇನ
23 ರಿಗೆ ಆಚಂದ್ರಾಕ್ಷಸ್ಥಾಯಿಯಾಗಿ ತ್ರಿವಾ
24 ಚಕದಲೂ ಧಾರೆಯನೆಹೆದು ಕೊಟ್ಟ ಶಿಲಾಶಾಸನ ಯೀಧರ್ಮ
25 ಅರುಕೆಡ್ವಿದೆಯು ಗಂಗೆಯತಡಿಯಲು ಗೋಬ್ರಾಹ್ಮರಕೊಂದಪಾ
26 ಪಕ್ಕಹೋಹರು ವಾರಣಾಸಿಯಲ್ಲಿ ತಮ ತಂದೆವಧಿಶಿದ ದೋಷಕ್ಕೆಹೋಹ
27
28 ನಯೋರ್ಮಘೈ ದಾನಾಚ್ಛೇಯೋನುಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ
29 ಪಾಲನಾದಚ್ಯುತಂಪದಂ||ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಂಣ್ಯಂ
30 ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇತ್
31 ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತ ವಸುಂಧರಾ
32 ವಿಷ್ವಾಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿಃ
33 ಯೀಧರ್ಮಕ್ಕೆ ಅವನಾನೊಬ್ಬ ತಪ್ಪಿದವ
34 ಕತ್ತೆಕುದುರೆಗಳ ಮೈಧುನ ಮಾಡಿದ ದೋಷಕ್ಕೆ
35

Note

This record belongs to the reign of the Vijayanagara king Sadāsivarāya when Rāmarāya was actually governing the empire. It registers the gift of the income from the *santhe* or fan at Mārkandēśvarapura belonging to Vakkalêri (Vakkalahêri village) situated in Kōlālarājya (Kolai Kingdom) made by Sitāpaka Maluka Vodeyar agent of Dilāvara Khāna Vadeyar, governor of Yenmenād belonging to Chêlūr chāvadi.

for the merit of Dilâvara Khâna. The grant was made for the food offerings and illuminations in the temple of the god Mârkindêsvara at the village Dêvalâpura. The usual imprecations conclude the grant.

The importance of the inscription lies in the fact that a grant was made for a Hindu temple by an agent of a Mussalman Officer Dilâvara Khân for the merit of the latter. The actual donor Sitâpaka Maluka Vodeyar (called also Sitâpakhâna Vadeyar) seems to have been a Mussalman. Some Mussalman Officers were employed by the Late Vijayanagar Kings. Among them were Dilâvar Khân and Rustumji Khân. In the reign of Sadâsiva Râya, these Officers made grants to Hindu Temples and Priests (*see* E. C. X, Kolar 147, and M. A. R. 1930, p. 159).

The date of the grant is given as Ś 1479 Nala sam Āshādhā su 4 which corresponds to 11th June 1556 A. D.

17

MALUR TALUK

At Bellûr in the Narasâpuri hobli, writing round the garudagamba pillar of Râma temple

Kannada language and characters

ಮಾಲೂರು ತಾಲ್ಲೂಕು ಬೆಳ್ಳೂರು ರಾಮದೇವರ ದೇವಸ್ಥಾನದ ಗರುಡಗಂಬದ ಸುತ್ತಲೂ ಬರೆದಿರುವುದು

1 ವಾಣರಾಸಿ ಬಳಗಿದೇವರಾಣಿಯರ ಮಲ್ಲಪ್ಪಗಳು ಮಾಡಿದ ಧರ್ಮ

Note

This short inscription records a gift, evidently the setting up of the above garudagamba pillar by Mallappa, (son or subordinate) of Vânarâsi Balegidêva Râne.

No date is given. A Balugidêva Râneya, subordinate of the Sêvuna king Râmachandra is referred to in a record of 1275 A. D. (M. A. R. 1911, p. 42). The characters of the present record seem to belong to the 18th century and hence Vânarâsi Balegi Dêva Râne of the present record may not be the same as Balugidêva Râneya referred to above.

18

BAGEPALLI TALUK

At the village Dêvaragudipalli in the hobli of Bâgepalli, on a boulder to the south of the Tirumala temple

Telugu language and characters

ಬಾಗೆಪಲ್ಲಿ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ದೇವರಗುಡಿಪಲ್ಲಿ ಗ್ರಾಮದ ತಿರುಮಲ ದೇವಸ್ಥಾನಕ್ಕೆ ದಕ್ಷಿಣ ಹುಟ್ಟು ಬಂಡೆಮೇಲೆ ಬರೆದಿರುವುದು

1 ಶುಭಮಸ್ತು ಶ್ರೀಜಯದ್ಭುತಯ ಶಾಲಿವಾಹನಶಕ ವರುಷಂಬುಲು ೧೪೬೮ ಅಗುನೇಟ ಪರಾಭವಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಬಹುಳ ೭ನೆಯ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ

- 2 ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀ ವೀರಸದಾಸಿವ ದೇವಮಹಾರಾಯಲುಗಾರು ವಿಜಯನಗರ
ಯಂದು ಸ್ಥಿರ .
- 3 ಪುತಿಸಾಂಬ್ರಾಜ್ಯ ಸೆಯುಚುಂನುಂಡಗಾನು ರಾಯಲ(?) ಅನತಿಮುಲೋನು ಶ್ರೀಮನ್ಮಹಾಮಂಡ
ಲೇಶ್ವರ ರಾಮರಾಜುದೇವ
- 4 1 , 11
ಸಾಸನಂ ತಿರುಮಲದೇವರಿಕಿ

Note.

This record belongs to the reign of the Vijayanagar king Sadâśivarâya when the Mahâmandalêśvara Râmarâja was ruling the kingdom under the orders of Sadâśiva. It records some gift of land for the Tirumaladêva temple. The details of the grant made are lost owing to lacunæ in line 4. The date of the record is given as S 1468 Paîâbhava sam Kâr ba 7 corresponding to 14th November 1546 A D.

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BOWRINGPET TALUK

At the village Madivâla in the hobli of Kyâsamballi, on a viragal in the land of Pûjârî Gantegauda

Size 6' × 4'—3''

Kannada language and characters

ಬಾರಿಂಗ್‌ಪೇಟೆ ತಾಲ್ಲೂಕು ಕ್ಯಾಸಂಬಳ್ಳಿ ಹೋಬಳಿ ಮಡಿವಾಳ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಪೂಜಾರಿ ಗಂಟೆಗೌಡನ
ಹೊಲದಲ್ಲರುವ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 6' × 4¼'

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀನಮಃಧಿಗತ ಪಶ್ಚಾತ್ತಮ
- 2 ಹಾ ಶಬ್ದ ಪಲ್ಲವಾ
- 3 ನ್ವಯ ಶ್ರೀ ಪ್ರಿ [ಧಿ] ವಿವ
- 4 ಲ್ಲಭ ಪಲ್ಲವಕು
- 5 ಲ ತಿಲಕೈಯ್ಯವಾ
- 6 ಕೈ ಶ್ರೀಮದಿಹಿವ
- 7 ನೊಂಬ ಪಟ್ಟಂಗಟ್ಟಿ
- 8 ದ ಇಪ್ಪತ್ತೇಳನೇ
- 9 ವರಿಷದನ್ದುಕೆನ
- 10 ಂಬಳದ ಬಣಕ
- 11 ಮೆಣ್ಣಿಗವುಣ್ಣ
12. ತಲುಗಳೆಳ್ಳಿ ?
- 13 ವಂದು ವಿನಿಳಿವುಟ್ಟಿ ? ಕದಿನತ್ತು ಸ್ವರ್ಗಿಯದಂ

Transliteration

- 1 svasti sri samadhigata-pañcha-ma-
- 2 hâśabda Pallavâ-
- 3 nvaya śrî pri [thi] vi-va-
4. llabha Pallava-ku-
- 5 latilakaiykanâ-
- 6 kya śrîmad Iriva-
- 7 Nolamba pattamgatti-
- 8 da ippattêlane
- 9 varishadandu Kesa-
- 10 mbalada Banaka-
- 11 mendi gavunda
- 12 tarugalgelgi-
- 13 vamdu vinihvutti kadî sattû svaiggiyadam

Translation

Be it well In the 27th year of the installation of the illustrious obtainer of the five great sounds, descendant of the Pallava lineage, lord of the earth, ornament to the Pallava race, keeper of his word, Iriva Nolamba —Banakamendigavunda of Kesambala, fought during a raid on cattle, died and attained heaven

Note

This is a vîragal record describing the prowess of a warrior named Banakamendigavunda of Kesambala (same as the village Kyâsamballi) in the 27th regnal year of the Nolamba king Iriva Nolamba. It is not dated in any era Iriva Nolamba flourished about Ś 873 (951 A D.) [E C X, Chintâmanî 49]

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GUDIBANDE SUB-TALUK

Chôlîsettîpalli grant of Dêvarâya II dated Ś 1351 in the possession of the Shanubhog of Chôlênahalli 2 plates No seal [Plate XXIII—1, 2, 3]

Nandi Nâgarî Characters Sanskrit language.

ಗುಡಿಬಂಡೆ ಸಬ್ ತಾ| ಜೋಳೇನಹಳ್ಳಿ ಶ್ಯಾನುಭೋಗರಿಂದ ಹಾಜರ್ಮಾಡಲ್ಪಟ್ಟ ತಾಮ್ರಶಾಸನ
2 ಹಲಗ್ಗೆಗಳು, ಉಂಗುರ ಮುದ್ರೆ ಇಲ್ಲ

I A—

- 1 ಹರೇರ್ಲಲಾವರಾಹಸ್ಯ ದಂಪ್ತಾದಂಡಃ ಸ್ವ ಪಾತುವಃ | ಹಮಾದ್ರಿ
2. ಕಲಶಾ ಯತ್ರ ಧಾತ್ರೀಚ್ಛ[ತ್ರ] ಶ್ರೀಯಂ ದಧಾ | ಹೇರಂಬಾಯನಮ
- 3 ಸ್ತಸ್ಮಯದ್ಧಂಡ ಗೃಹಮೇಧಿನಾಂ | ಮಧುವ್ರತಾನಾಂ ಸಗೀ
- 4 ತಮೌಖರೀ ಭವತಿ ತ್ರಯೀ | ಸದಾಂಹ್ಲಾದ ನಿಧೇರಿಂದೋ ಸಂತಾನೇ

- 5 ಯದು ಶೌಚ್ಛತೆ | ಅಭೂದಾಶ್ಚಿಯ್ಯಮಾಧುಯ್ಯ ವಸುಧಾಯಾ ತಪಃ ಪಲಂ |
 6 ಸಂಗಮೋ ನಾಮ ರಾಜಾಭೂತ್ಸಾರಭೂತೇ ತದನ್ವಯೇ | ರೇಜೇ ಯಸ್ಯಯಶಃ ಶಿ
 7 ಧೋ ಸರಣೀವ ಸುರಾಪಗಾ | ಸವರತ್ತನಿಧತಯಾ ಸಮ್ರಾಡಾಸೀ
 8 ತ್ತನೂಭುವಾನು | ಮಧ್ಯ ಬುಕ್ಕಮಹೀಪಾಲೋ ಮಣೀನಾಮಿವ
 9 ಕೌಸ್ತುಭಃ | ತಸ್ಯ ಗೌರಾಂಬಿಕಾಜಾನೇತನಯೋ ಭೂದ್ಗುಣೋನ್ವಿತ
 10 ಹಾರಗೌರಯಶಃ ಪೂರಹಾರೀಹರಿಹರಶ್ವರಃ | ಯತ್ನೋಡಶ
 11 ಮಹಾದಾನ ಯಶಶಾ ದಿಗ್ವಿಹಾರಿಣಾ | ಭೂಯಸಾಮಭವನ್ನಾಲಂ
 12 ಭುವನಾನಿ ಚತುರ್ದಶ | ಪ್ರತಾಪ ದೇವರಾಜಾಶ್ಯ ಪುತ್ರೋಭೂತ್‌ಭುವಿವಿಶ್ರತ |
 13 ಪ್ರಮೋದ ಇವ ಮೂತ್ತಾಯಃ ಪ್ರಜಾನಾಂ ಸ್ವೈಗುಣೈರಭೂತ್ | ಪ್ರತಾರ್ಥಸಮಿ
 14 ಧೋಭುತ್ವಾ ಪ್ರತಾಪಾಗ್ನಿರಣಾಂಗಣ | ವಿಜಿತೋ ಯೇನ ವೀರೇಣ ವಿಜಯಃ
 15 ಶ್ರೀಕರಗ್ರಹಃ | ತಸ್ಯ ದೇವಾಂಬಿಕಾಜಾನೇತ್ತನಯೋ ವಿನಯೋನ್ನತಃ | ವಿ
 16 ದ್ಯಾನಿಧಿವಿಶೇಷಜ್ಞೋ ವೀರೋ ವಿಜಯಭೂಪತಿಃ | ದಯಾಂನಿಧೇರ ಭೂತ್ತ
 17 ಸ್ಯ ದೇವೀ ನಾರಾಯಣಾಂಬಿಕಾ | ಶಾರೇರಿವ ಮಹಾಲಕ್ಷ್ಮೀ ಶಂಕರ ಸ್ವೈವ ಪಾ
 18 ವರ್ತೀ | ಪುತ್ರರೂಪಂ ತಯಾಶ್ಲಾಘ್ಯಂ ಪೂರ್ವಜನ್ಮ ತಪಃಫಲಂ | ದೇವರಾಯ
 19 ಮಹೀಪಾಲೋ ದಾತಾದೀವ್ಯತಿ ಭೂತಲೆ | ವದಾನ್ಯತಿಲಕಃ ಸೋಯಂ ದೇ
 20 ವರಾಜೋ ಮಹಾನ್ಯಪಃ ಶಾಕೇವರ್ಷಗಣೇ ಚ[ಂ]ದ್ರಬಾಣಾಗ್ನಿ
 21 ಶಶಿಭಿರ್ಮಿತೆ | ಶೌಮ್ಯಾಪ್ಯೇ ವತ್ಸರೇ ಶುದ್ಧೇ ಮಾಶಿ ಭಾದ್ರಪದೇ
 22 ಶುಭೇ ಶುಚಾಪಕ್ಷೇ ಪಂಚದಶ್ಯಾಂ ನಕ್ಷತ್ರೇಶಸ್ಯವಾಸರೇ | ಸೋಮೋ
 23 ಪರಾಗತಃ ಪುಂಜ್ಯೇಕಾಲೇ ಧರ್ಮಾಧ್ವಮರ್ಮವಿತ್ | ತುಂಗಭ
 24 ದ್ರಾ ತಟೇಪುಂಜ್ಯೇ ವಿರುಪಾಕ್ಷಸ್ಯ ಸಂನಿಧೌ | ಪೆನುಗುಂಡ ಪುರೀ ರಾ
 25 ಜ್ಯ ರೊದ್ದ ದೇಶೇ ಪ್ರಧಾಂಗತೆ | ತುಂಬೈಕಲ್ಪಾಖ್ಯತಾಂಪ್ರಾಪ್ತೆ ಸ್ಥಲೆ

II A—

- 26 ಸ್ಥಿತಿಮುಪೇಯುಷೀ | ಖ್ಯಾತಂಗ್ರಾಮಂ ಜೋಲಿಶಟ್ಟಪಲ್ಯಾಖ್ಯಂ ಧರಣೀ
 27 ತಲೆ | ವಿಧಾಯ ತ್ರ್ಯಂಬಕಪುರ ಮಗ್ರಹಾರಂ ಮಹಾಶಯಃ | ಧಾರಾಪೂವ್ರಮ
 28 ದಾದ್ವಿಪ್ರಗಣಾಯ ಗುಣಶಾಲಿನೆ ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಖ್ಯ ಸಿ[ಂ]ಧೂ
 29 ನಾಂ ಪಾರದೃಶ್ಯನೆ | ಶ್ರೀ ತ್ರ್ಯಂಬಕಪುರೇಹ್ಯಸ್ಮಿ ವೃತ್ತಿ ಭಾಜಾ ದ್ವಿಜನ್ಮನಾಂ | ಲ
 30 ಖ್ಯತೆ ನಾಮಗೋತ್ರಾಣಿ ಶಾಖಾಂಶ್ಚ ವಿಮಲಾತ್ಮನಾಂ | ಕಾಶ್ಯಪನ
 31 ಗೋತ್ರಸ್ಯ ಯಾಜುಷಸ್ಯ ಭುವನಗುರೋಃ ಶ್ರೀ ಕ್ರಿಯಾಶಕ್ತಿಗುರೋಃ ಪ್ರಾಧಮಿ
 32 ಕೀವೃತ್ತಿಃ | ಶ್ರೀ ಬೋಧಾನಂದಾನ್ವಯ ಪ್ರವರ್ತಕಸ್ಯ ಭವರೋಗಮೈದ್ಯಸ್ಯ ಶ್ರೀ ಗೋ
 33 ವಿಂದಾನಂದ ಗುರೋರ್ವೃತ್ತಿರೇಕಾ | ಭಾರದ್ವಾಜನ ಗೋತ್ರಸ್ಯ ಯಾಜುಷಸ್ಯ
 34 ದೀರ್ಘಮಲಿನಾಥ ಸೂನೋರ್ನಾರ್ಗಣಸ್ಯ ವೃತಿಷ್ಕಟ್ಟಂ † ಹಾರೀತಸ್ಯ
 35 ಯಾಜುಷಸ್ಯ ವಿಶ್ವೇಶ್ವರಾರಾಧ್ಯ ಸೂನೋರ್ಲಕ್ಷ್ಮೀ ಕಾಂತಾರಧ್ಯುಪಸ್ಯಕಾ
 36 ವೃತ್ತಿಃ | ಕಾಶ್ಯಪನಗೋತ್ರಸ್ಯ ಯಾಜುಷಸ್ಯ ಪೋಚಣ ಸೂನೋಃ ಕೂಚಿ
 37 ಭಟ್ಟ ಸೈವಕಾವೃತ್ತಿಃ | ಭಾರದ್ವಾಜನ ಗೋತ್ರಾಣಾಂ ಬಹ್ವಚಾನಾಂನಾಗಪ್ಪಾ
 38 ರಾಧ್ಯ ಸುತಾನಾಂ ಜನಪಾರಾಧ್ಯ ಮಧುವಣಾರಾಧ್ಯ ಚಾಡಪಾರಾಧ್ಯ

- 39 ನಾಗಪಾರಾಧ್ಯ ಲಕ್ಷ್ಮಣಾರಾಧ್ಯ ಗಂಗಣಾರಾಧ್ಯೇತಿ ಪಂಣಾ[ಂ]ವ್ಯ
 40 ತ್ತಿ ಪಟ್ಟಂ ಮೈಶ್ವಾಮಿತ್ರಸ್ಯ ಬಹ್ವಚಸ್ಯ ರಾಘವಸೂನೋರ್ನಾಗಣಸ್ಯ
 41. ವೃತ್ತಿರೇಕಾ ವಾನಿಷ್ಠಸ್ಯ ಬಹ್ವಚಸ್ಯ ನಾಗಣಸೂನೋಃ ಸಿಂಗರಿ
 42 ಭಟ್ಟಸ್ಯ ವೃತ್ತಿರೇಕಾ ಭಾರದ್ವಾಜಸ್ಯ ಗೋತ್ರಸ್ಯ ಬಹ್ವಚಸ್ಯ ಪೆಂಮಣಾರ್ಯ
 43 ಸೂನೋ ರಾ ಭಲಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಕಾಶ್ಯಪಸ್ಯ ಗೋತ್ರಸ್ಯ ಬ
 44 ಹ್ಯಚಸ್ಯ ಸಿಂಗಣಾರ್ಯ ಸೂನೋರ್ನಾಗಣ ಸ್ಯೈಕಾವೃ
 45. ತಿಃ | ಜಾಮದಗ್ನಸ್ಯ ಬಹ್ವಚಸ್ಯ ಗೋವಿಂದಸೂನೋಸ್ತಿ
 46. ಪಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ || ಕಾಶ್ಯಪಸ್ಯ ಬಹ್ವಚಸ್ಯ ಲಬ
 47. ಣ ಸೂನೋಃ ಸಂಗಣಸ್ಯೈಕಾವೃತ್ತಿಃ || ವಾಧೂಲಸ್ಯ ಯಾ
 48 ಜುಷಸ್ಯ ರಾಮಚಂದ್ರ ಸುತಸ್ಯ ನೃಹರಿ ಭಟ್ಟಸ್ಯ ದ್ವೈವೃತ್ತಿಃ || ಆ
 49 ತ್ರೇಯಸ್ಯ ಬಹ್ವಚಸ್ಯ ನರಹರಿಪುತ್ರಸ್ಯ ಸಿಂಗಣಸ್ಯೈಕಾವೃತ್ತಿಃ
 50 ಭಾರದ್ವಾಜಸ್ಯ ಗೋತ್ರಸ್ಯ ಬಹ್ವಚಸ್ಯ ಸಾವಣಾರ್ಯ ಸೂನೋರ್ಮಲಸ್ಯೈ
 51 ಕಾವೃತ್ತಿಃ | ಹಾರೀತಸ್ಯ ಬಹ್ವಚಸ್ಯ ಚೋಲಪಾರ್ಯ ತನಯಸ್ಯ ಜನಪ
 52 ಸ್ಯೈಕಾವೃತ್ತಿ ಆಗತ್ಯ ಸ್ಯೋ ಬರುಚಸ್ಯ ವಿರಣ ಸೂನೋ ನಾರಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ |

II B—

- 53 ವಿಶ್ವಾಮಿತ್ರಸ್ಯ ಬಹ್ವಚಸ್ಯ ದೇವಣಸೂನೋ ಬಸವಣಸ್ಯೈಕಾವೃತ್ತಿಃ | ಬಾದ
 54 ರಾಯಣಸ್ಯ ಗೋತ್ರಯೋರ್ಬ ಹ್ಯಚಯೋಃ ಪುಟಣಸುತಯೋರ್ನೃಹರಿ ಶಿಗಣಯೋ ವ್ಯ
 55 ತ್ತಿದ್ವಯಂ | ಕಾಶಿಕಸ್ಯ ಬಹ್ವಚಸ್ಯ ಮಂಗಣ ಸೂನೋರ್ಲಬಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ ||
 56 ಶ್ರೀವತ್ಸಸ್ಯ ಯಾಜುಷಸ್ಯ ಗೋಪಣ ಸೂನೋರ್ನಾಗಣಸ್ಯೈಕಾವೃತ್ತಿಃ | ಶ್ರೀವ
 57 ತ್ಸಸ್ಯ ಯಾಜುಷಸ್ಯ ಗೋಪಣಸೂನೋ ರಾಜಣಸ್ಯೈಕಾವೃತ್ತಿಃ | ಗಾತಮಸ್ಯ ಬ
 58 ಹ್ಯಚಸ್ಯ ಚಾಯಣ ಸೂನೋರ್ನೃಹರೇರೇಕಾವೃತ್ತಿಃ | ಆತ್ರೇಯಸ್ಯ ಬಹ್ವಚಸ್ಯ ದೇವ
 59 ಣ ಸುತಸ್ಯ ಲಿಗಣಸ್ಯೈಕಾವೃತ್ತಿಃ | ವಸಿಷ್ಠಸ್ಯ ಬಹ್ವಚಸ್ಯ ರಾಮಣಪುತ್ರ
 60 ಸ್ಯರಾಯಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ | ಕಾಶ್ಯಪಸ್ಯ ಬಹ್ವಚಸ್ಯ ವಿರಣ ಸೂನೋರ್ಲಗ
 61 ಣಸ್ಯೈಕಾವೃತ್ತಿಃ | ಭಾರದ್ವಾಜಸ್ಯ ಬಹ್ವಚಸ್ಯ ಚೌಡಪಸುತಸ್ಯ ಗಣಪಸ್ಯೈಕಾ
 62 ವೃತ್ತಿಃ | ಭಾರದ್ವಾಜಸ್ಯ ಬಹ್ವಚಸ್ಯ ಹೊಂನಪಸೂನೋಸ್ತಿ ಪ್ಪಣಸ್ಯೈಕಾವೃತ್ತಿಃ | ಭಾರ
 63 ದ್ವಾಜಸ್ಯ ಬಹ್ವಚಸ್ಯ ಕೇಶಪಾರ್ಯ ಸೂನೋವಿರಪಾರ್ಯ ಸ್ಯೈಕಾವೃತ್ತಿಃ | ಭಾರದ್ವಾಜಸ್ಯ
 64 ಬಹ್ವಚಸ್ಯ ಕೇಶಪಾರ್ಯ ಸುತಸ್ಯ ನಾಗಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ ಕೌಂಡಿನಸ್ಯ ಯಾ
 65 ಜುಷಸ್ಯ ವಿರಪ್ಪಸೂನೋರ್ದೇವ ಪಸ್ಯೈಕಾವೃತ್ತಿಃ | ವಾನಿಷ್ಠಸ್ಯ ಯಾಜುಷಸ್ಯ ಮಲ್ಲ
 66 ಪ್ಪಸೂನೋಸ್ತಿಪ್ಪಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ | ವಾನಿಷ್ಠಸ್ಯ ಬಹ್ವಚಸ್ಯ ನಾರಾಯಣ
 67 ದೇವಸೂನೋರ್ಲಬಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ | ಗಾರ್ಗ್ಯಸ್ಯ ಬಹ್ವಚಸ್ಯ ದೇವಣಸೂ
 68 ನೋ ಮಲ್ಲ ಪಸ್ಯೈಕಾವೃತ್ತಿಃ | ಆತ್ರೇಯಸ್ಯ ಬಹ್ವಚಸ್ಯ ಚದಪ್ಪ ಸೂನೋಃ ಶಿರಿಗಿ
 69 ರಿನಾಥಸ್ಯ ದಶಸಂಖ್ಯ ವೃತ್ತಯಃ | ಭಾರದ್ವಾಜಸ್ಯ ಬಹ್ವಚಸ್ಯ ದೇವಣಾರ್ಯ ಸುತಸ್ಯರಾ
 70 ಮಚಂದ್ರಸ್ಯ ವಿಂಶತಿ ಸಂಖ್ಯಾವೃತ್ತಯಃ | ಭಾರದ್ವಾಜಸ್ಯಗೋತ್ರಸ್ಯ ಬಹ್ವಚಸ್ಯ ನಾಗಪಾರಾ
 71 ಧ್ಯ ಸೂನೋ ಜನಪಾರಾಧ್ಯಸ್ಯ ಚತಸ್ರೋವೃತ್ತಯಃ | ಭಾರದ್ವಾಜಸ್ಯ ಗೋತ್ರಾ ಬಹ್ವಚಾಃ ನೃ
 72 ಸಿಂಹಾರಾಧ್ಯ ಸೂನುರ್ಹರಿಭಟ್ಟಃ | ಮಧುವಣ ಸೂನುರ್ಲಬಣಃ | ಚೌಡಪಸೂನುರ್ದೇವಣಃ | ತ್ರಯ ಏ

- 73 ತೇ ಪ್ರತ್ಯೇಕ ಮರ್ಧಾರ್ಥಾ ವೃತ್ತಿಭಾಗಿನಃ | ಭಾರದ್ವಾಜಯೋ ಬಹ್ವುಚಯೋಃ ಸಿಂಗಣ ಅಭಲ
ಸೂನೋ
74 ನಾರ್ಗಣಾಂನದಾತಯಾ ವೃತ್ತಿರೇಕಾ | ಕಾಸ್ಯಪಸ್ಯ ಬಹ್ವುಚಸ್ಯ ಮಲ್ಲಪಸುತಸ್ಯ ಚೌಡ
75 ಪಸ್ಯಾರ್ಥಾ | ಶ್ರೀವತ್ಸಸ್ಯ ಬಹ್ವುಚಸ್ಯ ತಿಪ್ಪಣ ಸೂನೋರ್ಮಲ್ಲಪಸ್ಯಾರ್ಥಾ ಶ್ರೀವತ್ಸ
76 ಸ್ಯ ಬಹ್ವುಚಸ್ಯ ಮಾರ್ಧವಸೂನೋ ಸ್ತಿಪ್ಪಣಸ್ಯಾರ್ಥಾ | ವಾಸಿಷ್ಠಃ ಬಹ್ವುಚಾಃ ಬಸವಣ
77 ಸೂನುಮಾದಣಃ ಗೋವಿಂದಸೂನು ಮೈಲಾರಃ ಕೋಟಿಟದೇವಪುತ್ರ ಸ್ತಿಂಮಣಃ ಏತೇತ್ರಯಃ ಪ್ರತ್ಯೇಕ
78 ಮರ್ಧಾವೃತ್ತಿ ಭಾಗಿನಃ | ಮೈಶ್ವಾಮಿತ್ರಯೋ ಬಹ್ವುಚಯೋಃ ರಾಘವನಾಗಣ ಸೂನೌ ಕೈ
79 ಪ್ಲಭಟ್ಟ ಸಿಂಗಣಯೋ ರೇಕಾವೃತ್ತಿಃ | ಯಾಜುಸಸ್ಯಾತ್ರೇಯಸ್ಯ ಗೋಪಣ ಸೂನೋನಾಗಣ ಸಾ
80 ರ್ಥಾ ವಾಸಿಷ್ಠಸ್ಯ ಯಾಜುಷಸ್ಯ ತ್ತಿಪಣ ಸೂನೋರವ್ವಣಸ್ಯಾರ್ಥಾ | ಬಹ್ವುಚಸ್ಯಾತ್ರೇಯಸ್ಯ ದೇವ
81 ಣಸೂನೋಃ ಸಂಗಣಸ್ಯಾರ್ಥಾ ಶುಕ್ಲಯಾಜುಷಸ್ಯ ಗೌತಮಸ್ಯ ವಿಷ್ಣುಸೂನೋ ಪಂಡರಿವರ್ಧಾ |
ಯಾಜುಷಸ್ಯ ವ
82 ನಿಷ್ಪಸ್ಯ ನೊರ್ನಪ್ಪ ಪುನೋರ್ಮಲ್ಲಪಸ್ಯಾರ್ಥಾ | ಅತ್ರಿ ವನಿಷ್ಠ ಭರದ್ವಾಜಸ ಗೋತ್ರಾಣಾಂ ರುಖ್ಯ
ಜುಃ ಶಾ
83 ಖಿನಾಂ ರಾಮಚಂದ್ರ ಬೊಮಣ ಲೋಕಣ ತಿಂಮಣನಾಂ ವೃತ್ತಿರೇಕ | ದೇವರಾಯ ಮಹಾರಾಯದ

I A—

- 1 हरेर्लीला वराहस्य वंष्ट्रादङ्गः स्स पातु वः । हमाद्रि
2 कलशा यत्र धात्रीच्छ[त्र] श्रीयं दधौ । हेङ्गवायनम
3 स्तस्म यदङ्ग गृहमेधिनां । मधुव्रतानां सगी
4 तमौखरी भवति त्रयी । सदां ह्याद निधे रिदो संताने
5 यदु शौञ्जिते । अभूदाश्चिर्य माधुर्य वसुधाया तपः पलं ।
6 संगमो नाम राजा भूत्सारभूतं तदन्वये । रेजे यस्य यशः शि
7 धा सरणीव सुरापगा । सवरत्त निधतया सम्राडासी
8 त्तनूभुवानु । मध्य बुक्कमहीपालो मणीनामिव
9 कौस्तुभः । तस्य गौराङ्गिका जाने तनयो भूद्रुणोन्वित
10 हार गौरयशः पूरहारी हरिहरश्वरः । यत्षोडश
11 महादान यशशा दिग्विहारिणा । भूयसामभवन्नालं
12 भुवनानि चतुर्दश । प्रताप देवराजाश्च पुत्रो भूत् भुवि विश्रत ।
13 प्रमोद इव मूत्ता य प्रजानां स्वैगुणैरभूत् । प्रतार्थ समि
14 धो भुत्वा प्रतापाग्नौ रणाङ्गणे । विजिनो येन वीरेण विजयः
15 श्रीकरग्रहः । तस्य देमाङ्गिका जाने स्तनयो विनयोन्नतः । वि
16 द्यानिधि विंशेपज्ञो वीरो विजर्यभूतिः । दयां निधे रभूत्त
17 स्य देवी नारायणाङ्गिका । शौरेरिव महालक्ष्मी शंकरस्यैव पा
18 र्वती । पुत्ररूपं तया श्लाघ्यं पूर्वजन्म तपः फल । देवराय
19 महीपालो दाता दीव्यति भूतले । वदान्यतिलकः सोयं दे
20 वराजो महानृपः शाके वर्षे गणे चद्रवाणाग्नि
21 शशिभिर्मिते । शौम्याख्ये चत्सरे शुद्धे माशि भाद्रपदे
22 शुभे शुचौ पक्षे पंचदश्यां नक्षत्रेशस्य वासरे । सोमो

23. परागत. पुण्ये काले धर्माध्वमर्मवित् । तुंग भ
 24. द्रा तटे पुण्ये विरुपाक्षस्य संनिधौ । पेतुगुंड पुरी रा
 25. ज्ये रोह् देशे प्रयांगते । तुम्बे कल्वाख्यतां प्राप्ते स्थले

II A—

26. स्थिति सुपेयुषी । ख्यातं ग्रामं चोलि शट्टि पल्याख्यं धरणी
 27. तले । विधाय त्रयंबकपुरमग्रहारं महाशयः । धारापूर्वम
 28. दाद्विप्रगणाय गुगुरालिने पदवाक्य प्रमाणाख्यासिन्धू
 29. नां पारदृश्वने । श्रीत्रयंबकपुरेह्यास्मि वृत्तिभाजाद्विजन्मनां । लि
 30. ख्यते नाम गोत्राणि शाखांश्च विमलात्मनां । काश्यपस
 31. गोत्रस्य याजुषस्य भुवन गुरोः श्रीक्रियाशक्तिगुरोः प्राथमि
 32. की वृत्तिः । श्री बोधानन्दान्वय प्रवर्त्तकस्य भवरोगवैद्यस्य श्री गो
 33. विन्दानन्द गुरोर्वृत्तिरेका । भारद्वाजस गोत्रस्य याजुषस्य
 34. दीर्घमलिनाथ सूनोर्नागणस्य वृत्तिषट्कं । हारीतस्य
 35. याजुषस्य विश्वेश्वराराध्य सूनोर्लक्ष्मीकांतारध्यस्यैका
 36. वृत्तिः । काश्यपसगोत्रस्य याजुषस्य पोचण सूनोः कूचि
 37. भट्टस्यैकावृत्तिः । भारद्वाजस गोत्राणां बह्वचाना नागप्पा
 38. राध्य सुतानां जेनपाराध्य मधुवणाराध्य चौडपाराध्य
 39. नागपाराध्य लक्ष्मणाराध्य गंगणाराध्येति षणा वृ
 40. त्ति षट्कं वैश्वामित्रस्य बह्वचस्य राघवसूनोर्नागणस्य
 41. वृत्तिरेका वासिष्ठस्य बह्वचस्य नागणसूनोः सिंगरि
 42. भट्टस्य वृत्तिरेका भारद्वाजसगोत्रस्य बह्वचस्य पैमणार्थ
 43. सूनोर्गौभलभट्टस्यैका वृत्तिः । काश्यपसगोत्रस्य ब
 44. ह्वचस्य सिंगणार्थ सूनोर्नागणस्यैकावृ
 45. त्तिः । जामदग्नस्य बह्वचस्य गोविदसूनोस्ति
 46. पणस्यैकावृत्तिः ॥ काश्यपस्य बह्वचस्य लख
 47. ण सूनोः संगणस्यैकावृत्तिः ॥ वाधूलस्य या
 48. जुषस्य रामचंद्रसुतस्य नृहरि भट्टस्य द्वे वृत्ती ॥ आ
 49. त्रेयस्य बह्वचस्य नरहरिपुत्रस्य सिंगणस्यैकावृत्तिः
 50. भारद्वाजसगोत्रस्य बह्वचस्य सावणार्थ सूनोर्मलणस्यै
 51. का वृत्तिः । हारीतस्य बह्वचस्य चोलपार्थ तनयस्य जनप
 52. स्यैका वृत्ति आगस्त्यस्यो वरुचस्य वीरण सूनो नारणस्यैका वृत्तिः ।

II B—

53. विश्वामित्रस्य बह्वचस्य देवणसूनोर्वसवणस्यैका वृत्तिः । बाद
 54. रायणसगोत्रयोर्बह्वचयोः पुटणसुतयोर्नृहरि शिंगणयो वृ
 55. त्तिद्वयं । कौशिकस्य बह्वचस्य मगणसूनोर्लखणस्यैका वृत्तिः ॥
 56. श्रीवत्सस्य याजुषस्य गोपण सूनोर्नागणस्यैका वृत्तिः । श्री व
 57. त्सस्य याजुषस्य गोपणसूनो राचणस्यैका वृत्तिः । गौतमस्य ब
 58. ह्वचस्य चायणसूनोर्नृहरे रेका वृत्तिः । आत्रेयस्य बह्वचस्य देव
 59. ण सुतस्य लिगणस्यैकावृत्तिः । वसिष्ठस्य बह्वचस्य रामणपुत्र
 60. स्य रायणस्यैकावृत्तिः । काश्यपस्य बह्वचस्य वीरण सूनोर्लिग

- (ಮುಂದೆ ಹೋಗಿದೆ.)

Transliteration

I A—

- 1 Harêr lîlâ-vaiâhasya damshtâ-damdah (s) sa pâtu vah¹ Hamâdri-
2 kalasâ yatra dhâtî chchha [tra] sriyam² dadhau¹ Hêrambâya nama-
3 s tasma [i] yad-damda³-gûhamêdlunâm¹ madhuvratânâm sa [m] gî-
4 ta-maukharî bhavati trayî¹ sadâ (m) hlâdanîdhêr indô [s] samtânê
5 Yadu-saujnite⁴ abhûd âśchuyya⁵ mâdhuryya⁶ vasudhâyâ [s] tapah-
p[h]alam¹
6 Samgainô nâma râjâ bhût sârabhûtê tad-anvayê¹ iêjê yasya yasah-sim-
7 dhô [s] saranîva Surâpagâ¹ sava⁷-ratta⁸-nidhatayâ⁹ samrâd âśi-
8 t tanûbhuvanû¹⁰ madhya¹¹ Bukka-mahîpâlô manînam iva
9. Kaustubhah¹¹ tasya Gaurâmbikâ-jânê [s] tanayô¹ bhûd gunônîta¹²

1	Read Hemâdın	5	Read âschaiya	9	Read nidhês tasya
2	Read śrīyam	6	Read mād'huryam	10	Read tanûbhuvâm
3.	Read ganda	7	Read sarva	11	Read madhyê
4	Read samjnite	8	Read iatna	12	Read gunânvitah.

10. hâra-gaura-yasah-pûra-hârî Hariharaśva-rah¹ yat-shôdaśa-
 11. mahâ-dâna-yasasâ² dig-vihârinâ³ bhûyasâm abhavanâlam
 12. bhuvanâni chaturdasa⁴ Prâtâpa Dêvarâjâ-śya⁴ putrô bhût bhuvi viśrata⁵
 13. pramôda iva mûttâ⁶ yah prajânâm sva[r] gunan abhût⁷ pratârtha⁷ samī-
 14. dhô bhutvâ⁸ pratâpâgnau ranâmgane¹ vijitô⁹ yêna virêna vijaya (h)-
 15. śrī-kara-grahah¹ tasya Dêmâmbikâ-jânês tanayô vinayônnatah¹ vi-
 16. dyâ-nidhîr viśeshajñô virô Vija (r) yabhûpa-tih¹ dayâ (m) nidhîr abhût ta-
 17. sya dēvī Nârâyanâmbikâ¹ Saurîr iva Mahâlakshmî Śankarasyaiva Pâ-
 18. rvatî¹ putra-rûpam tayâ¹⁰ slâghyam pûrva-janma-tapah-phalam¹ Dêva-
 râya-
 19. mahîpâlô datâ divyati bhûtale¹ vadânya-tilakah sôyam Dê-
 20. varâjô mahâ-nripah Sâkê varsha-ganê cha[m]dra bânâgni-
 21. sasîbhir mite¹ Śaunyakhyê vatsarê śuddhê mâsî Bhâdrapadê
 22. śubhê śuchau pakshê pamchadaśyâm nakshatrêśasya vāsare¹ sômô-
 23. parâgatah pumnyê kâlê dharmâdhva-marma-vit¹ Tumgabha-
 24. diâ-tatê pumnyê Virupâkshasya samnidhau¹ Penugunda-purî-râ-
 25. jyê Rodda-dêśê prathâm gate¹ Tumbbekalvâkhyatâm prâpte sthalê

II A—

26. sthîtim upêyushî¹ khyâtam grâmam Chôlisattipalyâkhyam dharanî-
 27. talê¹ vidhâya Tryambakapuram agrahâram mahâśayah¹ dhârâpûvram^{11a}-
 28. dâd vipra-ganâya gunasâline pada-vâkya pramânâkhyâ-si[m]dhû-
 29. nâm pâradrisvanê¹ śrî Tryambakapurê hyasmi [n] vrittibhâjâ [m] dvijanma-
 nâm¹ li-
 30. khyate nâma gôtrâni śâkhâmścha vimalâtmanâm¹ Kâsyapa-sa-
 31. gôtrasya yâjushasya bhuvana-gurôh śrî Kriyâśakti-guroh prâthamî-
 32. kî vrittih¹ śrî Bôdhânandânava-pravarttakasya bhava-rôga-vaidyasya
 śrî Gô-
 33. vindânanda-gurôr vrittî êkâ¹ Bhâradvâja-sa-gotrasya yâjushasya
 34. Dîrgha-Malinâthasûnôr Nâganasya vriti shshatkam¹ Hârîtasya
 35. yâjushasya Visvêśvararâdhya-sûnôr Lakshmîkântârâdhyaikâ
 36. vrittih¹ Kâsyapa-sagôtrasya yâjushasya Pôchana-sûnôh Kûchi-
 37. bhattasyaikâ vrittih¹ Bhâradvâjasa-gôtrânâm bahvrichânâm Nâgappâ-
 38. râdhya-sutâlâm Jamnapârâdhya Madhuvanârâdhya Chaudapârâdhya
 39. Nâgapârâdhya Lakshmanârâdhya Gamganârâdhya shamnâ [m] vri-
 40. tti-shatkam Vaiśvâmitrasya bahvrichasya Râghava-sûnôr Nâganasya
 41. vrittir êkâ Vâsishtasya bahvrichasya Nâgana sûnor Simgari-

1 Read Hariharêśvarah

2 Read yasasâm

3 Read dig-vihârinâm

4 Read sva

5 Read visrutah

6 Read mûrtô

7 Read pratyarthî

8 Read hutvâ

9 Read vihitô

10 Read tayâś

11 Read dhârâ-pûrvam

- 42 bhattasya vrittir êkâ Bhâradvâjasa-gotrasya bahvrichasya Pemmanârya-
 43 sùnôr Aubhalabhattasyaikâ vrittih | Kâśyapasa-gôtrasya ba-
 44 hrichasya Simganârya-sùnôr Nâganasyaikâ vri-
 45 tih | Jâmadagnasya bahrichasya Govimda-sûnôs Ti-
 46 panasyaikâ vrittih | Kâśyapasya bahrichasya Lakha-
 47 na-sûnôh Samganasyaikâ vrittih | Vâdhûlasya yâ-
 48. jushasya Râmachamdra-sutasya Nriharibhattasya dvê vrittî | Â-
 49 trêyasya bahrichasya Narahari-putrasya Simganasyaikâ vrittih
 50 Bhâradvâjasa-gôtrasya bahvrichasya Sâvanârya-sùnôr Malanasya
 51 kâ vrittih | Hârîtasya bahrichasya Chôlapârya-tanayasya Janapa-
 52 syaikâ vrittî Âgastyasyô bahuchasya Virana-sûnô [r] Nâranasyaikâ vrittih |

II B—

- 53 Viśvâmitrasya bahrichasya Devanasûnô Basavanasyaikâ vrittih | Bâda-
 54 râyanasa-gôtrayôr bahrichayôh Putanasutayôr Nrihari Śi[m]ganayô [r] vri-
 55 ttî dvayam | Kausikasya bahvrichasya Mamgana-sûnôr Lakhanasyaikâ
 vrittih ||
 56 Śrivatsasya yâjushasya Gôpana-sûnôr Nâganasyaikâ vrittih | Śriva-
 57 tsasya yâjushasya Gôpana-sûnôr Âchanaasyaikâ vrittih | Gautamasya ba-
 58 hvrichasya Châyana-sûnôr Nriharî êkâ vrittih | Âtrêyasya bahvri-
 chasya Dêva-
 59 na-sutasya Liganasyaikâ vrittih | Vâsishtasya bahrichasya Râmanana-
 putra-
 60 sya Râyanasyaikâ vrittih | Kâśyapasya bahrichasya Virana-sûnôr Liga-
 61 nasyaikâ vrittih | Bhâradvâjasya bahrichasya Chaudapa-sutasya
 Ganapasyaikâ
 62. vrittih | Bhâradvâjasya bahvrichasya Homnana-sûnôs Tippanasyaikâ
 vrittih | Bhâra-
 63 dvâjasya bahvrichasya Kêsapâryasûnô Vithapâryasyaikâ vrittih |
 Bhâradvâjasya
 64 bahvrichasya Kêsapârya-sutasya Nâganasyaikâ vrittih | Kaumînyasya yâ-
 65 jushasya Vithappa-sûnô Dêvapasyaikâ vrittih | Vâsishtasya yâjushasya
 Malla-
 66 ppa-sûnôs Tippanasyaikâ vrittih | Vâsishtasya bahrichasya Nâîâyana-
 67 dêva-sûnôr Lakhanasyaikâ vrittih | Gârgyasya bahrichasya Dêvana-sû-
 68 nô Mallapasyaikâ vrittih | Âtrêyasya bahrichasya Chadappa-sûnôh
 Śirigî-
 69 rinâthasya daśa samkhyâ vrittayah | Bhâradvâjasya bahrichasya Dêva-
 • nârya-sutasya Râ-
 70. machamdrasya vimsatî-samkhyâ vrittayah | Bhâradvâjasa-gôtrasya
 bahvrichasya Nâgapâîâ-

- 71 dhya-sûnô[r] Janapârâdhya-sya chatastrô vrittayah || Bhâradvâjasa-gôtrâ
babrichâh Nri-
- 72 simhârâdhya-sûnur Haribhattah | Madhuvana-sûnu Lakhanah | Chauda-
pa-sûnur Dêvanah | traya ê-
73. te pratyêkam ardhârdhâ-vritti-bhâgimah | Bhâradvâjavôî bahvrichayôh
Simgana Abhala-sûnnô.
- 74 Nârganâmnadâtayâ vrittir êkâ | Kâsyapasya bahvrichasya Mallapa-sutasya
Chauda-
- 75 pasyârdhâ | Srîvatsasya bahvrichasya Tippâna-sûnôr Mallapasyârdhâ
Srîvatsa-
- 76 sya bahvrichasya Mâdhava-sûnôs Tippânasvârdhâ | Vâsishtthâh bahvri-
châh Basavana-
- 77 sûnu Mâdanah Gôvinda-sûnu Mailâra[h] Kôtidêva-putrus Timmanah êtê
trayah pratyêka-
78. m ardhâ-vritti-bhâgimah Vaisvâmitrayôh bahvrichayôh Râghava Nâgana
sûnvau Kri-
- 79 shnabhatta Simganayôî êkâ vrittih | yâjusasyâtiêyasya Gôpana sûnô
Nâgana sâ-
- 80 rdhâ Vâsishtasya yâjushasya Tippâna-sûnôr Avvanasyârdhâ | bah-
vrichasyâtrêyasya Dêva
- 81 na-sunôh Samganasyârdhâ sukla-yâjushasya Gautamasya Vishnasunô
Pamdarivardhâ | yajushasya Va-
- 82 sishtasya Nôrnappa-punôr Mallapasyârdhâ Atri Vâsishttha Bhârad-
vâjasa-gôtrânâm rukh yajuh sâ-
- 83 khinâm Kâmachandra Bomana Lôkana Timmananâm vrittir êkâ
Dêvarâya-mahârâyada

Translation

Lines 1—4

May the barlike tusk of Hari who took the form of Varâha (Boar) for sport, borne on which the earth possessed the beauty of an umbrella with the Golden Mountain as its finial protect you

Salutation to Hêramba, the bees dwelling on (*lit* householders) whose temples render music with the Veda as an accompaniment (The meaning of this verse is not very clear)

Lines 4—20

In the race of the moon who is a treasure of joy to the righteous called Yadu, was born the fruit of the austerities of the earth, possessed of wonderful sweetness. In that great lineage arose a king named Sangama the stream of whose fame shone like the Ganges. Among the sons of that treasure of jewels (Sangama), king Bukka-mahîpâla shone like Kaustubha among gems. The son of that lord of Gaurâmbikâ

(Bukka) was Hariharêsvara endowed with good qualities and with fame flowing like a stream and white like a string of pearls. The fourteen worlds are not sufficient to hold his fame arising from the sixteen gifts made by him and sporting in all the cardinal regions.

Pratāpa Dêvarāja was his son, famed in the world. He was, by his qualities, like the embodiment of the happiness of his subjects. That hero made oblations of his enemies in the fire of his valour on the battle-field and held the hand of (married) the Goddess of Victory. His son by Dêmâmbikâ was king Vijayabhûpati, pre-eminent on account of his courtesy, a treasure of learning, distinguished for his knowledge, and brave. The consort of that treasure of compassion, Vijayabhûpati was Nârāyanâmbikâ, like Lakshmi of Vishnu and Pârvatî of Śankara. The praise-worthy fruit of their austerities in previous births is their son king Dêvaraya. Ever generous he is dwelling in happiness on earth.

Lines 20—31

An ornament to the benevolent, highly magnanimous and versed in the secrets of the path of righteousness, the great king Dêvarāja, in the Saka year counted by moon, arrows, fires and moon (1351), in the year Saumya, in the pure month Bhâdrapada, in the bright fortnight, on the 15th lunar day, on Monday, on the holy occasion of the lunar eclipse on the holy bank of the Tungabhadra, and in the presence of Virûpāksha, gave away with pouring of water, the famous village Chôhsattipalli situated in the renowned Tumbekallu-sthala, Rodda-dêsa and Penu-gundapurî kingdom, making it an agrahâra named Tryambakapura to the assemblage of Brahmans, endowed with righteous qualities and having reached the other shore of the ocean of grammar, Mîmâmsa and logic. The names of the pure souled Brahmans who hold the vrittis in this Tryambakapura are written here along with their gôtras and śâkhas.

Lines 31—48

The first vritti belongs to the guru Kriyâśakti, the teacher (guru) of the universe, born of Kâsyapagôtra and a follower of Yajurveda. One vritti belongs to the guru Gôvîndânanda, of Bôdhânandânava, a physician to the disease of worldliness (bhava—world of births and deaths). To Nâgana, son of Dîrgha Mahnâtha of Bhâradvāja-gôtra and Yajurveda, 6 vrittis to Lakshmîkântârâdhya, son of Visvêsvârârâdhya of Hârîta-gôtra and Yajurveda, one vritti to Kûchibhatta, son of Pôchana of Kâsyapa-gôtra and Yajurveda, one vritti to the six sons of Nâgappârâdhya, of Bhâradvāja-gôtra and Rik-śâkhâ, named Jannapârâdhya, Madhuvanârâdhya, Chaudapârâdhya, Nâgapârâdhya, Lakshmanârâdhya and Ganganârâdhya, 6 vrittis to Nâgana, son of Râghava of Visvâmitra-gôtra and Rik-śâkhâ, one vritti to Sngaribhatta, son of Nâgana of Vâsishta gotra and Rigvêda, one vritti to Aubhalabhatta, son of Pemnanâya of Bhâradvāja-gôtra and Rigvêda, one vritti to Nâgana, son of Singanâya, of Kâsyapa-gôtra and Rigvêda, one vritti to Tipana,

son of Gôvinda of Jâmadagnya-gôtra and Rig Vêda one vritti to Sangana, son of Lakhana of Kaśyapa-gôtra and Rig Vêda, one vritti

Lines 48—56

To Nriharibhatta, son of Râmachandria, of Vâdhûla-gôtra and Yajur Vêda, two vrittis to Singana, son of Narahari of Âtiêya-gôtra and Rig Vêda, one vritti to Malana, son of Sâvanârya of Bhâradvâja-gôtra and Rig Vêda, one vritti to Janapa, son of Chôlapârya of Hârîta-gôtra and Rig Vêda, one vritti to Nârana, son of Virana of Agastya-gôtra and Rig Vêda, one vritti to Basavana, son of Dêvana, of Visvâmitra-gôtra and Rig Vêda, one vritti to Nihari and Singana, sons of Putana of Bâdarâyana-gôtra and Rig-Vêda, two vrittis. to Lakhana, son of Mangana of Kauśika-gôtra and Rig Vêda, one vritti

Lines 56—64

To Nâgana, son of Gôpana of Srîvatsa-gôtra and Yajur Vêda, one vritti to Âchana, son of Gôpana of Srîvatsa-gôtra and Yajur Vêda, one vritti to Nrihari, son of Châyana of Gautama-gôtra and Rig Vêda, one vritti to Li[n]gana, son of Dêvana of Âtrêya-gôtra and Rig Vêda, one vritti to Râyana, son of Râmana of Vasishtha-gôtra and Rig Vêda, one vritti to Li[n]gana, son of Virana of Kâsyapa-gôtra and Rig Vêda, one : vritti to Ganapa, son of Chaudapa, of Bhâradvâja-gôtra and Rig Vêda, one vritti to Tippâna of Bhâradvâja-gôtra and Rig Vêda, son of Honnapa, one vritti to Vithapârya, son of Kêsapârya of Bhâradvâja-gôtra and Rig Vêda, one vritti

Lines 64—68

To Nâgana, son of Kêsapârya of Bhâradvâja-gôtra and Rig Vêda, is given one vritti to Dêvapa, son of Vithappa of Kaundinya gôtra and Yajur Vêda one vritti to Tippâna, son of Mallappa of Vasishtha-gôtra and Yajur Vêda, one vritti to Lakhana, son of Nârâyana-dêva of Vasishtha-gôtra and Rig Vêda, one vritti to Mallapa son of Dêvana of Gârgya-gôtra and Rig Vêda, one vritti

Lines 68—79

To Śirigirmâtha, son of Chadappa of Âtiêya-gôtra and Rig Vêda, are given 10 vrittis to Râmachandra, son of Dêvanârya of Bhâradvâja-gôtra and Rig Vêda, 20 vrittis to Janapârâdhya, son of Nâgapârâdhya of Bhâradvâja-gôtra and Rig Vêda, 4 vrittis the three persons named Haribhatta, son of Nrisimhârâdhya, Lakhana, son of Madhuvana, Dêvana, son of Chaudapa, all of Bhâradvâja-gôtra and Rig Vêda get half a vritti each to Nâganna and Annadâta, sons of Singana and Aubhala of Bhâradvâja-gôtra and Rig Vêda, one vritti to Chaudapa, son of Mallapa of Kâsyapa-gôtra and Rig Vêda, half a vritti to Mallapa, son of Tippâna of Srîvatsa-gôtra and Rig Vêda, half a vritti to Tippâna, son of Mâdhava of Srîvatsa-gôtra and Rig Vêda, half vritti Mâdana, son of Basavana, Maulâra, son of Gôvinda, Timinana, son of Kôtidêva, these three persons of Vasishtha-gôtra and Rig Vêda get half vritti each

Lines 79—84

To Krishnabhatta and Singana of Visvâmitra gôtra and Rig Vêda, sons of Râghava and Nâgana, one vritti (each) to Nâgana of Yajur Vêda and Âtrêya-gôtra, son of Gôpana, half a vritti to Avvana, son of Tippana of Vasishtha-gôtra and Yajur Vêda, half a vritti to Sangana, son of Dêvana of Rig Vêda and Âtrêya-gôtra, half a vritti to Pandari, son of Vishnu of Sukla Yajur Vêda and Gautama-gôtra and to Mallappa, son of Nôrnappa of Yajur Vêda and Vasishtha-gôtra, half a vritti to Râmachandra, Bomana, Lôkana and Timmana of the Atri, Vasishtha and Bharadvâja-gôtras and of the Rig and Yajur Vêdas, one vritti each is to be given.

Dêvarâya-mahârâya's gift

Note

This copper plate sâsana consisting of two plates was found in the house of the village accountant of Chôlênahalli. The plates measure 11"×7"× $\frac{1}{4}$ ". There is writing on one side of the first plate and on both sides of the second plate. There is a hole on the top of both the plates. There is no seal nor ring. The letters of the record are well carved in Nandi Nâgarî characters. But there are several orthographical errors. The language is Sanskrit. The record is however incomplete as it stops after reciting the names of the donees and referring to king Dêvarâya. Another plate which must have contained the boundaries of the village granted, terms of gift, imprecatory verses, signature etc. seems to have been lost.

The grant belongs to the reign of the Vijayanagar King Dêvarâya II, son of Vijayabhûpati and Nârayanâmbikâ. The usual stanzas in praise of the Sangama dynasty of kings from Yadu and Sangama down to Dêvarâya II are given (*cp* E C XII, Tumkur 11) after the invocatory verses addressed to the gods Varâha and Ganêsa.

The object of the record is to register the gift of an agrihâra village called Chôlîsattipalli (Chôlênahalli) renamed Tryambakapura situated in the Penugondapuri kingdom, Rodda province, Tumbekallu-sthala to certain Brahmans with Kriyâsakti-guru at their head by the king Dêvarâya II.

The date of the grant is given as Ś 1351 Saumya sam Bhâdrapada su 15 Monday with a lunar eclipse and corresponds to 12th September 1429, a Monday with a lunar eclipse and occurring in the month of Nîja Bhâdrapada.

The importance of the record lies in its containing the gôtra and sûtra of the royal preceptor Kriyâsakti, not found so far in the inscriptions and literary references to that guru. He is stated in this record to belong to Kâsyapa-gôtra and to have been a follower of the Yajur Vêda. He is also honoured in this record with the appellation *bhuvana-guru* or world-preceptor. Among the other donees are some names ending in ârâdhya (*cp* E C XI, Davangere 23 of 1410).

Kriyâsakti was a famous teacher who belonged to the Suddha Śaiva sect of Śaivism, evidently the same as the Kâlâmukha sect. His name, religion and the

preference shown to the Kashmir Brahmins and Śaiva agamas by his disciple Mādhavamantṛin lead to the inference that he belonged to the Kālāmukha sect. This had numerous votaries in the Kārnātaka from very early times but practically disappeared after the reign of Dēvarāya II. It is believed that its followers were absorbed by the Vīraśaiva or Lingayat cult and the Smārta or Advaita sect. There are references to the guru Kṛiyāśakti from 1347 A D to 1431 A D in inscriptions, and hence it is surmised by some scholars that there were several gurus of this name during this period.

The absence of the gōtra and sūtra of the Kālāmukha gurus so often met with in inscriptions should not be taken to denote that they were opposed to Vedic teaching and the Brahmin social system. The Kālāmukha gurus are always praised as being well-versed in the Vēdas and Vēdāṅgas. A lithic record at Belgāmī, the chief centre of the Kālāmukha sect, dated 1036 A D, while referring to the Kālāmukha priest Lakulīśvara-pandita gives in a verse the essence of his doctrine. Mahādēva is god, his feet are worthy of worship by all the world. The rule enjoined in the three Vēdas for the order of castes and āśramas is dharma. (E C VII, Shikarpur 126 translations, P 98)

There are several inscriptions and literary works referring to Kṛiyāśakti from the time of Harihara I down to the reign of Dēvarāya II — The earliest of these inscriptions is the Hechche copper śāsana of 1347 in which he is spoken of as the guru of Mādhava, minister of Prince Mārāpa and praised as an incarnation of Śiva (E C VIII, Sorab 375). Hedde Plates of Mārāpa contain the same information and are of the same date (M A R 1929, P 168).

A stone inscription of Bukka I, dated 1368 at Muchchandi speaks of Kāśī Vilāsa Kṛiyāśakti as the instructor of Mādhava (or Mādhava-mantrīn), in Pure Saivism (E C VII Shikarpur 281). A copper plate grant of Harihara II dated 1378 speaks of Kṛiyāśaktiāchārya as the *kula* guru (family preceptor) of the king (E C V, Channarayapatna 256). The Gadag Plates of Harihara II, dated 1379, refer to a grant made by the king at the instance of his preceptor sṛīmad rājaguru mahāmandalāchārya Vānīvilāsa Kṛiyāśakti. This is believed to be different from Kāśī Vilāsa Kṛiyāśakti (M E R 1925, p 88). The Hosahalli Plates of Harihara II, dated 1384, describe Harihara II as having listened to the teachings of Kṛiyāśakti and Vidyāranya (Journal of Bombay Historical Society, Vol I, No 2, p 1). A lithic record of the same reign, dated 1390 A D at Śankarātīrtha near Mulabāgal states that Innadi Bukka, son of Harihara II granted the village Kummāyīpalli for the services of the shrine of Vidyāśankara set up in memory of the guru Kṛiyāśakti who had died in the previous year (1389). This record would establish some connection between him and Vidyāśankara. Whether Vidyāśankara was merely [the name of the deity set up or whether he had anything to do with the Vidyātīrtha of Srīngēri who died about 1356 or with Vidyāśankara, the guru of Narahari, successor of

Mâdhavamantṛin at Goa cannot be determined (*see* M A R. 1932, p 106, J B. Br A S IV, p 108).

After this we have two copper plates of Harihara, dated 1398 and 1399 which also praise Harihara II as the worshipper of the feet of rāja-rāja-guru-pitāmaha Kṛiyâśaktidêva who was the worshipper of the feet of Svayambhu Triyambakadêva (M A.R. 1912, P 47). A lithic record of the same reign, dated 1403 speaks of the governor of Âraga named Vitthanna Odeyar as a swan at the lotus feet of Kṛiyâśakti-guru-muniśvara and registers a gift of land to Kṛiyâśakti-dêva-râya-vodeyar and also to the guru of the Śringêri Matt (Singêriya vodeyar) [E.C VI Koppa 53. also Koppa 52 and E.C VIII, Tīrthahallī 133]

We next come to the records of the reign of Dêvarâya I. A stone inscription at the Harihara temple at Harihara speaks of Dêvarâya as having obtained his supreme knowledge by the favour of râya-râja-guru-mandalâchârya Kṛiyâśakti-guru. It is dated in 1410 A D. (E.C XI, Davangere 23). The Dandepalli Plates of Dêvarâya I's son Vijaya-bhûpati call Vijaya-bhûpati as a disciple of Kṛiyâśakti-dêśika and record a gift by that king of a village called Kṛiyâśakti-pura to Brahmins (E I XIV, p 80). A stone record of the reign of Dêvarâya II at Puttûru in South Canara District, dated 1431 A D registers a gift of lands on the occasion of the visit of the teacher Kṛiyâśaktidêva to the place. The Superintendent for Epigraphy, Madras who has noticed this in his Annual Report on South Indian Epigraphy for 1931 (P 48) gives his opinion that this Kṛiyâśakti is evidently different from his namesake who was the spiritual preceptor of Mâdhavamantṛin and also of Harihara II.

In none of the above stone or copper records are the gôtra and sûtia of Kṛiyâśakti given. A few references to Kṛiyâśakti in contemporary literature may be noticed here. Tâtparyadîpikâ, a work in Sanskrit being a commentary on a philosophical treatise called Sûtasamhitâ by Mâdhava-mantrîn tells us that the author (here called Mâdhavâchârya) was a disciple of Kâśivilâsa Kṛiyâśakti. As stated already Mâdhavamantṛin served under Prince Mârapa, Bukka I and Harihara II. Kamparâya-charitam of Gangâdêvi also speaks of Kâśivilâsa Kṛiyâśakti as her guru. Śrînâtha author of some Châtu verses in Telugu states in his work that the goddess Sarasvatî got for him the title of Kavi Sârvabhauma before Chandrabhûsha Kṛiyâśakti Râya. (Sources of Vijayanagar History by S. Krishnaswami Iyengar, p 61). In a foot note on p. 61 of the same work Dewan Bahadur Dr S. Krishnaswami Iyengar opines that this is a distinct person from Kâśivilâsa Kṛiyâśakti, the preceptor of Mâdhavamantṛin and Gangâdêvi, the first member of the full title being the personal designation of the occupant and the second that of the office.

MYSORE DISTRICT.

21

HEGGADADEVANKOTE TALUK

At the village Belatū, in the hobli of Antarasante, on a stone lying near the Karalumannagudi

Size 2'—6" × 2'

Old Kannada language and characters

ಹೆಗ್ಗಡದೇವನಕೋಟೆ ತಾಲ್ಲೂಕು ಅಂತರಸಂತೆ ಹೋಬಳಿ ಬೆಳತೂರುಗ್ರಾಮದ ಕರಲುಮಂಣಗುಡಿ ಬಳಿ ಬಿದ್ದು
ಯಿರುವ ಶಾಸನ

ಪ್ರಮಾಣ 2½' × 2'

ಹಳಗನ್ನಡಕ್ಷರ

1	ಪ	8	ಯಕಾಸ್ಯಪಗೋತ್ರ ಮಾರಯ್ಯ
2	ಯರ	9	ಗಾಮುಣ್ಣಪದಿರ್ಕಣ್ಣು ಗಮಣ್ಣು
3	ಣ್ಣಪಪೃಥುವಿ	10	ಯಿದತ್ತಿಯನಟಿದೊಂ ಕೆಱೆ
4	ಯುತ್ತಿರೆ ಬಾಗಿಜಬು	11	ಲ್ಲ ಈ ಕವಿಲೆಯ ಪಾರ್ವರನ
5	ಗುಣಿಯುಂ ಪೆಣ್ಣತಿಪ (?)	12	ಬುತುಗಕೊಂಗುಣಿಕಟ್ಟಿದ
6	ಯುಬಿಟ್ಟದತ್ತಿಬಿತ್ತುವ	13	ಕೆಱೆ ಬಿಟ್ಟ ದತ್ತಿ
7	ಗೆ ಸುಸ್ಥಿ ಗ್ರಹಣದೊಳ್ತನಿ		

Transliteration

1	pa
2	yara
3	nnapa prithuvi
4	yuttire Bâgiya Bu
5	guniyum pendati Pa (?)
6	yu bitta datti bittuva
7	ge susthi grahanadol teni
8	ya Kâsyapa-gôtra Mâravya
9	gâmunda padirkanduga mannu
10	yi-dattiyan alidom kere
11	lla i kavileya pârvvaran a
12	Butuga-Konguni kattida
13	kere bitta datti

Translation.

While Annapa was ruling the earth, Bâgiya Bu [tuga] Konguni and
his wife Pa made the gift of *bittuvatta*. Be it well. On the occasion of

eclipse, Gāmunda granted 10 kandugas of land to Mārayya of Temi .
 ya Kāśyapagôtra He who destroys this gift will incur the sin of destroying ? tanks,
 red cow, and Brahmans. The grant made for the tank built by Bûtuga Konguni

Note

This inscription is fragmentary as the inscription stone is broken on both the sides and a number of letters are lost both at the beginning and end of lines 1—11

A king is first referred to as ruling the earth Only the letters nnapa at the end are now left The name may stand for Annapa There is a Nolamba king Annapa who ruled from 931 to 940 over parts of Tumkur and Chitaldrug Districts Whether his rule extended over parts of Mysore District cannot be determined definitely But the exercise of some authority in the Ganga kingdom by the Nolambas is indicated in some inscriptions (see M A R 1939, p 177, E C III, Mandya 13 of 895) No date is given in the record but the characters appear to belong to the 10th century A D

The main object of the inscription is to record the construction of a tank by Bûtuga Konguni and a grant made for the same This Bûtuga was probably the same as the Ganga king who slew the Chôla king Râjâditya at Takkôlam (E C III, Mandya 41) about 949 A D At the time of the grant he might have been a prince. The present record gives the title Bâgiya to him It is not clear what it means. His wife is also stated to have joined with him in making a grant of *bittuvatta* for the tank built by him But her name is lost in the inscription except the initial Pa The record next refers the grant of 10 kandugas of land to Mārayya of Kāśyapagôtra by some gāmunda Probably the donee of this grant Mārayya received confirmation of the grant of *bittuvatta* for the tank from Bûtuga and his wife An imprecation is contained against the violators of the grant The word *bittuvatta* seems to indicate either a portion of the produce of the lands below a tank or some wet lands below a tank granted to the person who built the tank or repaired it.

Regarding the wife of Bûtuga Konguni, we have only the initial letter Pa for her name Even this letter is not very clear So far we have come across the names of two wives of his, Rêvakammadi, the Râshtrakûta princess, and Chikkabbe referred to in a record at Alahalli (E C VII, Shimoga Taluk, 96 and E I, IV, 350)

Very close to the inscription stone is a ruined old tank and it is probable that this was the tank referred to in the lithic record

22

At the village Ningahalli in the same hobli, on the 1st viragal near the forest settlement.

Size 5'—6"×4'—0"

Kannada language and characters

ಹೆಗ್ಗಡದೇವನಕೋಟೆ ತಾಲ್ಲೂಕು ಕಂದಲಕೆ ಹೋಬಳಿ ಬೇಚರಾಕ್ ನಿಂಗಹಳ್ಳಿ ಊರಕುಪ್ಪೆ ಹತ್ತಿರಯಿರುವ
೧ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 5½' × 4'

1	ಸ್ವಸ್ತಿಶ್ರೀ	9	ಯಧಟ್ಟರಕು
2	ಮತುಪ್ರ	10	ಲದ ವಿರ
3	ಭವನಂವ	11	ನ್ ಕಾದಿ
4	ತ್ಸರದ	12	ಸ್ಥಾನಮಂ
5	ಕಾರ್ತಿಕ ಬ	13	ಕೊಣ್ಣು ಸು
6	ನೇದಿವ	14	ರ ಲೋ
7	ಸ ಖಡಿ	15	ಕಕೆಸಂದಂ
8	ಖಳ್ಳವಾಡಿ		

Note.

This records the prowess of a warrior named Vira of *Adhatarakula* (lit. family of the brave) who fought with the sword and died after capturing a stronghold.

The date of the event is given as the 9th lunar day of the dark half of Kārtika in the year Prabhava.

No king is named nor is the record dated in any era. The characters seem to belong to the 11th century A D.

23

On a second viragal at the same place.

Size 5' × 4'

Kannada language and characters

ಅದೇ ಸ್ಥಳದಲ್ಲಿ IIನೆಯ ವಿರಗಲ್ಲು

1	ಸ್ವಸ್ತಿಶ್ರೀಮತು ಸಕವರಿಷ ೯೯೨	8	ಚೋಳ
2	ತೊಂಬನೂರು ತೊಂಭತ್ತೆರಡನೆ ವರ್ಷಂ	9.	ದೇವ
	ಶ್ರೀ ಕರಪುಷ್ಯ	10	ಗೈಯಾ
3	೧೦ನೆ ಬೀರಬಯನಾಡಹರಿವಿನಲು ಕಾದಿ	11.	ಣ್ಣ
	ಕಳ್ಳರಟ್ಟಿ	12	ಯ್ವಾ
4	ಬೀರಪದಕೆಸಂದರು	13	ವಥ
5	ವೀ	14	ವರಿಷ
6.	ರರಾ	15	ಸ್ವಸ್ತಿಶ್ರೀಮಂಗಳ
7	ಜೇನ್ಮ	16	ಮಗಂ ಬಟನಿದ ಕಲು

Note

Some letters are lost in lines 11, 12 and 16 of the record. This record belongs to the reign of the Chōla king Vira Rājendra Chōla and mentions the death of a

warrior named Bîra while fighting the battle of Bayanâd against thieves. His son is said to have got the viragal inscription engraved.

The date is given as Ś 992 Śrî Kara Pushya 10 and the regnal year of Vîra Râjêndra Chola is also given but it cannot be clearly made out owing to lacunæ Ś 992 is equivalent to 1069 or 1070 A D which would be the 6th or 7th regnal year of Vîra Râjêndra (*see* E C. X, Chintâmani 161) and corresponds to the cyclic year Śauniya or Śâdhârana and not Khaia. The nearest Khara corresponds to A.D 1051 which would fall in the 34th or 35th regnal year of Râjêndra Chôla. There is some confusion in the date. Perhaps the word Śrîkara in line 2 might simply mean auspicious and not indicate the name of the cyclic year.

24

At the village Bichanahalli in the hobli of Antarasante, on a stone near the Mârî shrine

Size 5'×4'

Kannada language and characters

ಹೆಗ್ಗಡದೇವನಕೋಟೆ ತಾಲ್ಲೂಕು ಅಂತರಸಂತೆ ಹೋಬಳಿ ಬೀಚನಹಳ್ಳಿ ಮಾರಿಗುಡಿ ಹತ್ತಿರಯಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 5'×4'

- 1
- 2
- 3 ಗೌತಮ ಕ್ಷೇತ್ರ
- 4 ಮೇಶ್ವರರಾಜ
- 5 ಡಲಿಕರಗಂಡ
- 6 ಪಟ್ಟಣ ಸಿಂಹಾನಾಧೀಶ್ವರರಾಗಿ .
- 7 ದೇವರಾಜಪುರದ ಪುಷ .
- 8 ಯಾ ಚಾಮರಾಜವೊಡೆಯರ
- 9 ಕ್ರಮಾರ್ಜಿತವಾಗಿ ಬಂದ ಹುರದ . ಕೊಡೆ . ಉಭಯಂ .
- 10 ಉಪಗ್ರಾಮಗಳು ಸರ್ವಮಾನ್ಯವಾಗಿ ದೇವರಾಜಪುರವನು
- 11 ಸೋಗಲವಾಡಿ ಪುರಸ್ಕಳದ ಬೀಚನಹಳ್ಳಿ . . ಕಳಿಯ .
- 12 ನೂರು ಆ ಕಲ್ಲಿನ ತೆಂಕಳಪುರವಾದ ಮ ಗ್ರಾಮಸಹವಾಗಿ ಯೀವೊರಚತು
- 13 ಪುರಿಗಳಾಗಿ ಸಂಧತವಾಗಿ ದೇವರಾಜಪುರ ಮಾಡಿ ನಾನಾ ಗೋತ್ರದ ನಾನಾ ಸೂತ್ರದ
ನಾನಾ ಶಾಖೆಯ
- 14 ಳಾದ ಸಕಲವಿದ್ಯಾಪಾರಂಗತರಾದ ಬ್ರಾಹ್ಮಣೋತ್ತಮರಿಗೆ ಮಾಡಿ . . .
ಪುತ್ರಪೌತ್ರಪಾರಂ .
- 15 ಪರೆಯಾಗಿ ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಅಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಅನುಭವಿಸಿ ಬಹಿರಿಯೆಂದು
• ಕೃಷ್ಣಾರ್ಪಣ ಬುದಿ
- 16 ಯಿಂದ ಸರ್ವಮಾನ್ಯವಾಗಿ ಅನುಭವಿಸುವಂತಾಗಿ ದಾಯಾದ್ಯ ಮಕ್ಕಳು ಸಹವಾಗಿ ಪುತ್ರಪೌತ್ರಪಾ

- 17 ರಂಪರೆಯಾಗಿ ಅಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ಸುಖದಿಂ ಅನುಭವಿಸಿ ಬಹಿರಿಯೆಂದು
ಕೊಟ್ಟ ಶಿಲಾಶಾಸನ
18 ಮೆಯೊಳಗುಳ್ಳ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷೀಣ ಅಗಾಮಿ ನಿಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗತೇಜ
ಸ್ವಾಮ್ಯಂಗಳನು
19 ಆಗುಮಾಡಿ ಅನುಭವಿಸಿಕೊಂಡು ಸುಖದಿಂ ಬಹಿರಿಯೆಂದು ಕೊಟ ಹೊಳೆಬೀಚ
20 ನಹಳಿಗೆ ಪ್ರತಿನಾಮಧೇಯವಾದ ದೇವರಾಜಪುರವೆಂಬ ಅಗ್ರಹಾರದ ಶಿಲಾಶಾಸನ ಸ್ವದತ್ತಾಂ ಪರ
ದತ್ತಾಂ ವಾ ಯೋ
21 ಹರೇತಿ ವಸುಂಧರಾ ಪೃಥ್ವಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ ದಾನಪಾಲನಯೋ
ರ್ಮಧ್ಯೆ ದಾನಾಭ್ರೇಯೋ
22 ನೃಪಾಲನಂ ದಾನಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note

This records the gift of the village Bichanahalli situated in Sôgalavâdîpura-sthala in Hurada-sîme with certain hamlets forming them into an agrahâra named Dêvarâjapura made by the king of Mysore, Dêvarâja Vodeyar, son of Dêvarâja Vodeyar and grandson of Châmarâja Vodeyar. The agrahâra was granted free from all taxes and with all the rights of possession to certain Brahmins not named who are said to have been proficient in all branches of learning. The king Dêvarâja Vodeyar is stated to have been seated on the throne of Srîangapattana (Seringapatam). The usual imprecations occur at the end of the grant.

No date is given. The donor Dêvarâja Vodeyar was the king of Mysore from 1659 to 1672.

25

On a viṇagala in the forest block of the deserted village Lakshmanâpura in the hobli of Kandali.

Size 5'×4'

Kannada language and characters

ಹೆಗ್ಗಡದೇವನಕೋಟಿ ತಾಲ್ಲೂಕು ಕಂದಲಕೆಹೋಬಳಿ ಬೇಚರಾಕ್ ಲಕ್ಷ್ಮಣಾಪುರದ ಬ್ಲಾಕಿನಲ್ಲಿರುವ ವಿರಗಲ್ಲು

ಪ್ರಮಾಣ 5'×4'

1	ಪೂರ್ವದೇಸಮುಂ	9	ಸದಬಹುಳತ್ರಯೋದಸಿ
2	ಗಂಗೆಯುಂ ಕಡಾರಮು	10	ಬ್ರಹ್ಮಸ್ತತಿವಾರದನ್ನು
3	ಗೊಣ್ಣಕೊಪ್ಪರಕೇಸ	11	ಬಾಣಿಗಬೀಮಯ್ಯನಮಗ
4	ರಿಪರಮರಾನ ಶ್ರೀ	12	ತಟ್ಟಲ ಏಚಗಾವುಣ್ಣನಮಾವ
5	ರಾಜೇಂದ್ರಚೋಡದೇವರು	13	ಸಾನ್ತಯ್ಯ ಕೊಟಗಮ್ಮನ್ನು ತುಟು
6	ಯಾಣ್ಣ ೧೯ದಾವುದು ಸಕ	14	ವಕೊಣ್ಣ ಪೇಜಾಗದಟ್ಟ ಬಿನ್ನಾಂ
7	ವರಿಷ ೯೫೩ನೆಯಪು	15	ಡಿ ತುಟುವಮಗುಟ್ಟಿಸುರ
8	ಮೋದನಂವತ್ಸರದ ಚೈತ್ರಮಾ	16	ರಗತಿಗೆಸನ್ನ

Transliteration

- 1 Pûrvva-dêsamum
- 2 Gamgeyum Kadânamu
- 3 gomda Koppara Kêsa-
- 4 ri-paramar âna srî
- 5 Râjêndra-chôla-dêvaru
- 6 yâṇḍu 19 dâvudu Saka
- 7 varsha 953 neya Pra-
- 8 môda-samvatsarada Chaitra-mâ-
- 9 sada bahula trayôdasi
- 10 Brihaspati-vâradandû
- 11 Bâniga Bîmayyana maga
- 12 Tattala Êchagâvundana mâva
- 13 Sântayya Kotagam bandu turu-
- 14 va kondu pôpâgadatta Binnâm-
- 15 di turuva magulchi sua-
- 16 ra gatige sanda

Translation

During the 19th regnal year of Śrî Râjêndiachôladêvar, Koparakêsariparamar, the conqueror of Pûrvvadêsa (Eastern country), Gange and Kadâra, —on Thursday, 13th lunar day of the dark half of the month Chaitra, in the year Pramôda, the Śaka year 953—when Sântayya Kotaga, uncle of Tattala Êchagâvûnda, son of Bâniga Bîmayya, came and seized the cows, the brave Binnândi recovered the cows and attained the region of the gods

Note

This is one of the usual vîragal records describing the exploits of a hero named Binnândi in recovering the cattle of the village from the attacks of enemies. It belongs to the reign of the Chôla king Râjêndiachôla I (1012-1044 A. D.) and is issued in the 19th year of his reign in Ś 953 Pramôda Chaitra ba 13 Thursday, corresponding to 2nd April 1050 A. D. Its importance lies in its giving both the regnal and Saka years of Râjêndia Chôla I and helping in the determination of the year of his accession like a few other inscriptions published already.

NANJANGUD TALUK

26

At the village Bankahalli in the hobli of Hullahalli, on a stone set up in the field of the patel Ketegauda.

Size 5'×3'—9"

Kannada language and characters

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಹಲ್ಲಹಳ್ಳಿಹೋಬಳಿ ಬಂಕಹಳ್ಳಿ ಗ್ರಾಮದ ಪಟೇಲ್ ಕೇತೆ ಗೌಡನ ಹೊಲದಲ್ಲ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 5' x 3 $\frac{3}{4}$ '

- 1 ಸ್ವಸ್ತಿ ಶ್ರಿ ಜಯಾಯುರಾರೋಗೈಶ್ವರ್ಯಾಭಿವೃದ್ಧಿರಸ್ತು ಸಕವರುಷ
- 2 ೧೨೧೪ ಸಂದ ನಂದನ ಸಂವತ್ಸರದ ಚೈತ್ರನು ೧೫ಬ್ರಿ ಶ್ರೀಮತ್ಪ್ರತಾಪ
- 3 ಚಕ್ರವರ್ತಿ ಹೊಯಿಸಳವೀರ ಬಲ್ಲಾಳದೇವರಸರು ದೋರಸಮುದ್ರದ ರಾಜಧಾನಿಯ
- 4 ನೆಲೆವೀಡಿನಲು ಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೈಯ್ಯತ್ತಿರಲು ಕುಮಾರನಾಡಕಾ
- 5 ಷಿ ನಾಡಲು ಪಿರಿಯನಿರಿಗೆ ನೆಲೆಯಾದ ಹೊಕ್ಕು ನಾಡ ನಾಳ್ಪುಳುಗವುಡುಗಳು ವೀ
- 6 ರ ಬೈರೆಯ ನಾಯ್ಕನ ಅಗ್ರತನೂಭವ ಮಂಚಣನಾಯ್ಕಮತ್ತಂ
- 7 ಬೈಚೆಯನಾಯ್ಕನ ಸುಪುತ್ರರೂ ಮಾರ
- 8 ಬೈಚೆಯನಾಯ್ಕನು ತತ್ಪುತ್ರ ಬೈಚೆಯನಾಯ್ಕ
- 9 ನುಸುಬದಿ ರಾಜ್ಯಂಗೈಯ್ಯತ್ತಿರಲು ತತ್ಪಾದಾ[ರಾ]ದಕರಪ್ಪ
- 10 ಲಾನ್ವಯಗಗನಮಾರ್ತ್ತಂಡ ನೆನಿಸಿದ ವೀರಯಗೌಡನ ಸುಪುತ್ರಕುಲದೀಪಕರು ಬಿಂಮ
- 11 ಕೈಗೌಡ ಮಲಣ ಗವುಡ ಸಂಬುವ ಗವುಡ ಕೇತ ಗವುಡ ಬೀಚ ಗವು [ಡ] ಯಂತೀ
- 12 ಅಯ್ಯರು ಆ ಬಂಕಹಳಿಯನು ಮಾಡಿ ಸುಬದಿವಿರುತಿರಲು ತದುಗ್ರಾಮದ
- 13 ಲು ಕನ್ನೆಗೆಟೆಯ ಕಟ್ಟಿಸಿ ದೇವಾಲಯವನೆತ್ತಿಸಿ ದೇವರಿಗ ಕ
- 14 ಲಗಾಣವ ನದ್ದಿ ದೇವರ ನಿವೇದ್ಯಾರ್ಥ ಮಂಣನು ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಯಾಚಂ
- 15 ದ್ರಾಕ್ಷ್ಯ ತಾರಂಬರಂ ಸಲುವಂತಾಗಿ ಬಿಟ್ಟರು ಮಂಗಳ ಮಾ
- 16 ಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
- 17 ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋ ಹರೇತಿ ವಸುಂಧರಾ ಸಪ್ತಿ ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಪ್ಲವಾಂ
- 18 ಜಾಯತೆ ಕ್ರಿಮಿ ||

Note

This record belongs to the reign of the Hoysala king Ballála III and describes the creation of a village called Bankihalli by five gaudas named Biminakkagauda, Malanagauda, Sambuvagauda, Kêtagauda and Bîchagauda, sons of Vîrayagauda. They are also stated to have constructed a tank and a temple at the village, set up a stone oilmill for the service of the temple and granted some land for food-offerings to the god enshrined in the temple. The gaudas are said to be subordinates of the nâl-prabhu-gaudus of the rich Hokkunâdu district in Kârenîl belonging to Kumâra-nâdu. The names of the nâl-prabhu-gaudus are given as Manchananâyaka, eldest son of Vîra Baireyanâyaka, Mânânâyaka, son of Baichayanayaka, and Baicheyanâyaka, son of . The usual imprecatory verse occurs at the end of the grant and also a sentence with the meaning "may there be increase in prosperity, long life, good health and wealth is found at the commencement of the record."

The record is dated S 1214 Nandana sam. Chai su 15 Brihavâra and corresponds to 3rd April 1292 A D

At the village Amukahalli in the same hobli of Hullahalli, on a broken stone lying in a field behind the Mân temple

Size 1'-6" × 1'-3"

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಹುಲ್ಲಹಳ್ಳಿ ಹೋಬಳಿ ಬೇಚರಾಕ್ ಅಮುಕಹಳ್ಳಿ ಮಾರಿ ಗುಡಿಗೆ ಹಿಂದೆ 50 ಗಜ ದೂರದಲ್ಲಿ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು

ಪ್ರಮಾಣ 1½ × 1¼'

- | | |
|----|------------------------------|
| 1 | ಮಹ |
| 2 | ವೆ \| ತ್ರೈಲೋಕ್ಯವಿಷಯಾರಂ |
| 3. | ಯಾದ್ಭುದಯ ಶಾಲಿವಾಹನ ಸಕವರು |
| 4 | ರುಷ ಸಂದ ವಿಸ್ವಾವಸುಸಂವತ್ಸರ |
| 5 | ಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀ |
| 6 | ಜ್ಯಂಗೆಯ್ಯಲ್ಲಿ ಮೈಸೂ ಸಿಂಹಾಸ್ವಾ |
| 7 | ತಾಪ ಶ್ರೀ ಸೂರ್ಯ್ಯ |
| 8 | ರಾಜ್ಯಂಗೈವಲ್ಲಿ ಕ |
| 9. | ಭಾಗದ . |
| 10 | ಮಡಿ |

Note

This record is full of lacunæ as a portion of the inscription slab is broken on both sides and the pieces on each side are lost leaving only the middle portion of the slab intact. It seems to refer to some king as the overlord with the titles, rājādhirāja and rāja-paramēśvara and some subordinate of his is spoken of as the ruler of the throne of Mysore. It is probable that the first king referred to is a king of Vijayanagar. The letters tâpa srī-sūryya in line 7 may mean that the Mysore king referred to was a sun in brightness. But nothing can be definitely stated about the meaning.

As regards the date, only the cyclic year Viśvâvasu is named and the figure indicating the number of years lapsed in the Śâlivâhana era is lost. The characters seem to belong to the 17th century and it is possible that Viśvâvasu might stand for 1665 A.D. when Dêvarāja Vadeyar was king of Mysore. The previous cyclic year Viśvâvasu coincided with 1605 A.D. At this date the Mysore kings had not yet obtained the throne at Senugapatam and are not spoken of in contemporary inscriptions as seated on a throne. In the later years Viśvâvasu, occurring in 1725 A.D. and 1785 A.D. the Mysore kings are not spoken of as subordinates since the Vijayanagar empire had disappeared by that time.

ಶ್ರೀರಂಗಪಟ್ಟಣದ ಖಜಾನೆಯಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ

೩ ಹಲಗೆಗಳು 10"×7" ನಾಗರಾಕ್ಷರ ಸಂಸ್ಕೃತಭಾಷೆ ವರಾಹಮುದ್ರೆ.

1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ | ನಮಃಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮ
2 ರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೆ | ಹರೇರ್ಲೀ
3 ಲಾವರಾಹಶ್ಯದಂಷ್ತ್ರಾದಂಡೇನಪಾತುವಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾ
4 ಶ್ರೀಚ್ಛತ್ರತ್ರಿಯಂದಧಾ | ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ಧಾಮಪ್ರತ್ಯೂಹತಿಮಿರಾ
5 ಪಹಂ ಯದ್ಗಜೋಪ್ಯಗಜೋದ್ಭೂತಂ ಹರಿಣಾಪಿಚಪೂಜ್ಯತೆ | ಅಸ್ತಿಕ್ಷೀ
6 ರಮಯಾದ್ಧೇವೈರ್ಮುಖೈರ್ಮಾನಾಂನೃಹಾಂಬುಧಃ | ನವನೀತಮಿಪೋದ್ಭೂತಮ
7 ಪನೀತತಮೋಮಹಃ | ತಸ್ಯಾನೀತ್ನನಯಸ್ತಪೋಭಿರತುಲೈರನ್ಯ
8 ಧನಾಮಾಬುಧಃ ಪುಣ್ಯೈರಸ್ಯಪುರುರ(ವ)ವಾಭುಜಬಲೈರಾಯುದ್ವಿಷಾಂ
9 ನಿಘ್ನತಃ | ತಶ್ಚಾಯುರ್ನಹುಷೋಷ್ಯ ತಸ್ಯ ಪರುಷೋಯುದ್ಧೇ ಯಯಾತಿಕ್ಷಿ
10 ತೌ ಖ್ಯಾತಃಸ್ತಸ್ಯತು ತುರ್ವಸುವನುನಿಭ ಶ್ರೀದೇವಯಾನೀಪತೆ | ತದ್ವಂ
11 ಶೇ ದೇವಕೀಜಾನಿದಿದೀಪತಿಂಮೃಭೂಪತಿಃ | ಯಶಸ್ವೀತುಲುವೇಂದ್ರೇ
12 ಪುಯದೋ [ಃ] ಕೃಷ್ಣಇವಾನ್ವಯೆ | ತತೋಭೂದ್ಬುಕ್ಯಮಾಜಾನಿರಿತ್ವರಕ್ಷಿತಿ
13 ಪಾಲಕಃ | ಅತ್ರಾನಮಗುಣಭ್ರಂಶಂ ಮೌಳಿರತ್ನಂಮಹೀಂಭುಜಾಂ | ಸರ
14 ನಾದುದಭೂತಸ್ತಾನ್ಸರಸಾವನಿಪಾಲಕಃ | ದೇವಕೀನಂದನಾತ್ಯಮೋ
15 ದೇವಕೀ ನಂದನಾದಿವ | ಕಾವೇರಿಮಾತುಬಧ್ಯಾಬಹಲಜಲತರಾಂ
16 ಯೋವಿಲಂಘ್ಯೈವ ಶತ್ರುಂ ಜೀವಗ್ರಾಹಂ ಗೃಹೀತ್ವಾನಮಿತಭುಜಬಲಾ
17 ತ್ತಂಚ್ಯರಾಜ್ಯಂತದೀಯಂ | ಕೃತ್ವಾಶ್ರೀರಂಗಪೂರ್ವಂ ತದಪಿನಿಜವಶೇ
18 ಪಟ್ಟಣಯೋಬಭಾಶೇ ಕೀರ್ತಿಸ್ತಂಭಂ ನಿಖಾಯತ್ರಿಭುವನಭವನಸ್ತು
19 ಯಮಾನಾಪದಾನಃ[ಃ] | ಚೇರಂ ಚೋಳಂಚಪಾಂಡ್ಯಂತಮಪಿಚಮಧುರಾವಲ್ಲಭಂ
20 ಮಾನಭೂಷಂವೀರ್ಯೋದಾಗ್ರಂತುರುಷ್ಕಂ ಗಜಪತಿನೃಪತಿಂಚಾಪಿಜಿತ್ವಾತ
21 ದನ್ಯಾನ್ | ಆಗಂಗಾತೀರಲಂಕಾಪ್ರಥಮಚರಮಭೂಭೃತೃಚಾಂತನಿತಾಂತಂ
22 ಖ್ಯಾತಕ್ಷೋಣೋಪತೀನಾಂ ಸ್ರಜಮಿವಶಿರಸಾಂ ಶಾಸನಂ ಯೋವ್ಯತಾನೀತ್ |
23 ವಿವಿಧಸುಕೃತೋದ್ಧಾಮೇರಾಮೇಶ್ವರಪ್ರಮುಖೇಮುಹುರ್ಮುಹುರಿದಿತಹೃದಯಸ್ಥಾ
24 ನೇಸ್ಥಾನೇವೈಧತ್ತಯಧಾವಿಧಿಃ | ಬುಧಪರಿವೃತೋನಾನಾದಾನಾನಿಯೋಭು
25 ವಿಷೋಡಶತ್ರಿಭುವನಜನೋದ್ಗೀತಂ ಸ್ಥೀತಂ ಯಶಃಪುನರುಕ್ತಯನ್ | ತಿ
26 ಪ್ಪಾಜೀನಾಗಲಾದೇವ್ಯೋಃಕಾಶಲ್ಯಾಶ್ರಿತುಮಿತ್ರಯೋ | ದೇವ್ಯೋರಿವನ್ಯ
27 ಶಿಂಹೇಂದ್ರತ್ವಸ್ತಾತ್ಪಂಕ್ತಿರಥಾದಿವ | ವೀರೌವಿನ[ಯಿ]ನೌರಾಮಲಕ್ಷ್ಮಣಾ

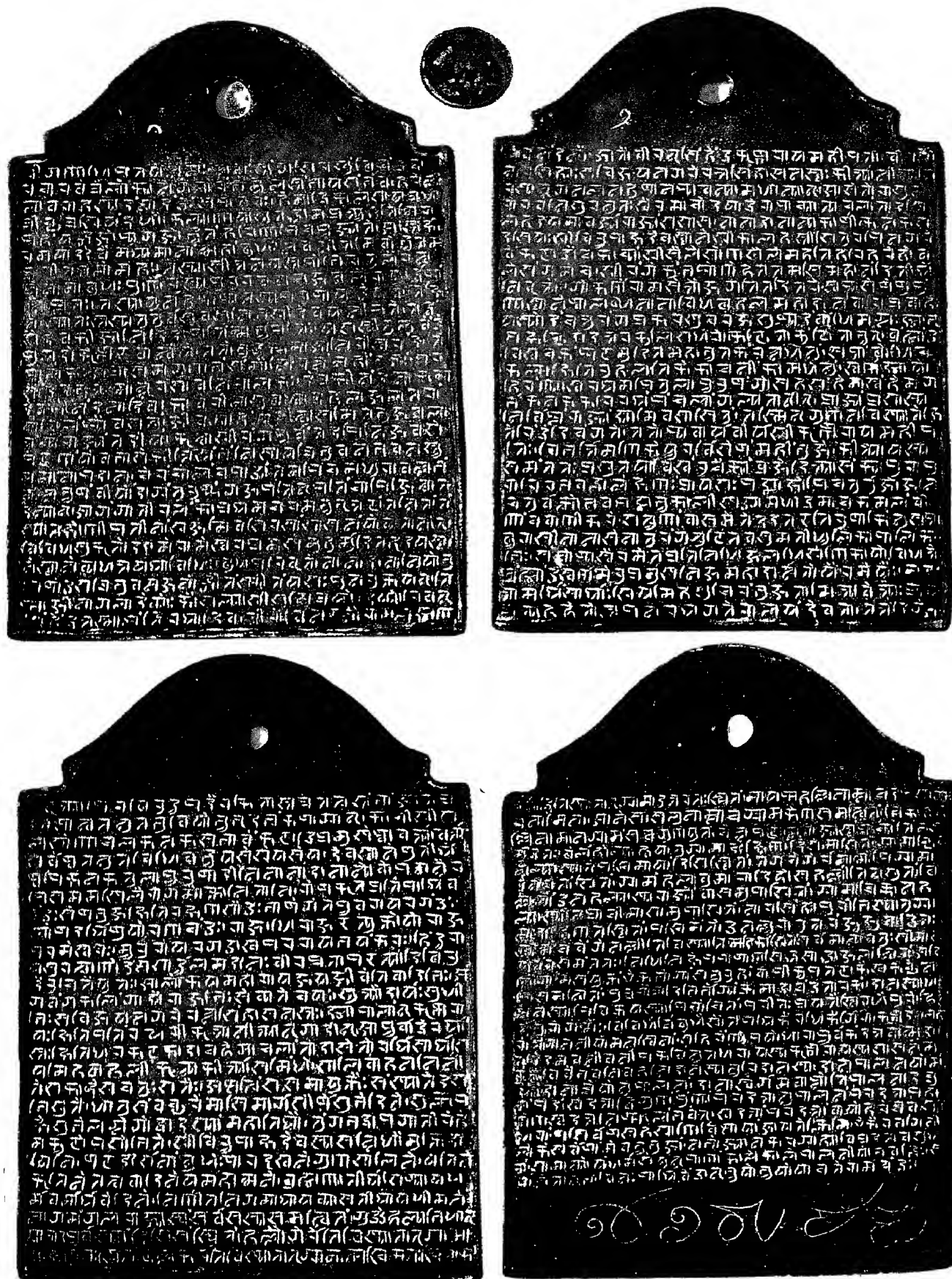
II A—

- 28 ವಿವನಂದನಾ | ಜಾತಾ ವಿರನ್ಯಸಿಂಹೇಂದ್ರಕೃಷ್ಣರಾಯಮಹೀಪತೀ | ವಿರಶ್ರೀ
 29 ನಾರಸಿಂಹಃ ಸ ವಿಜಯನಗರೇರತ್ತಸಿಂಹಾಸನಸ್ಥಃ ಕೀರ್ತ್ಯಾನೀತ್ಯಾನಿ
 30 ರಸ್ಯನ್ಯಗನಳನಹುಷಾನಪ್ಯವನ್ಯಾಮಧಾನ್ಯಾನ್ | ಆಸೇತೋರಾಸುಮೇ
 31 ರೋರವನಿಸುರನುತಃ ಸ್ವೈರಮಾಚೋದಯಾದ್ರೇರಾಪಾಚ್ಯಾತ್ಯಚಲಾಂತಾದಖಿ
 32 ಲಹೃದಯಮಾವರ್ಜ್ಯ ರಾಜ್ಯಂತಶಾಸ | ನಾನಾದಾನಾನ್ಯಕಾರ್ಪೀತ್ಯನಕಶ
 33 ದನಿಯಃ ಶ್ರೀವಿರೂಪಾಕ್ಷದೇವಸ್ಥಾನೇ ಶ್ರೀಕಾಲಹಸ್ತೀತಿತುರಪಿನಗರೇ
 34 ವೆಂಕಟಾದ್ರಾಚಕಾಚ್ಯಂ | ಶ್ರೀಶೈಲೇಶೋಣಶೈಲೇಮಹತಿಹರಿಹರೇಹೋಬ
 35 ಲೇಸಂಗಮೇಚ | ಶ್ರೀರಂಗೇಕುಂಭಘೋಣೇ ಹತತಮಸಿಮಹಾನಂದೀರ್ಥೇ
 36 ನಿವೃತ್ತೈಃ | ಗೋಕರ್ಣೇರಾಮಸೇತಾ ಜಗತಿತದಿತರೇಸ್ವಪ್ಯಶೇಷೇಷುಪುಂ
 37 ಣ್ಯಸ್ಥಾನೇಷ್ವಾಲಬ್ಧಾನಾನಾವಿಧಃ ಪಲಮಹಾದಾನವಾರಿಪ್ರವಾಹೈಃ
 38 ಯಸ್ಯೋದಂಚತ್ತುರಂಗಪ್ರಕರಮುರರಜಶುಷ್ಯದಂಬೋಧಿಮಗ್ನಃ ಕ್ಷಾಭ್ಯ
 39 ತ್ವಕ್ಷಚ್ಛಿದೋದತ್ತರಕುಲಿಶಧರೋತ್ಕಂಠಿತಾಕುಂಠಿತಾಭೂತ್ | ಬ್ರಹ್ಮಾಂಡಂ
 40 ವಿಶ್ವಚಕ್ರಂಘಟಮುದಿತಮಹಾಭೂತಕಂ ರತ್ನಧೇನುಂ | ಸಪ್ತಾಂಬೋಧಿಂಚ
 41 ಕಲ್ಪಕ್ಷಿತಿರುಹಲತಿಕೇ ಕಾಚನೀಂ ಕಾಮಧೇನುಂ | ಸ್ವರ್ಣಕ್ಷ್ಮಾಯೋ
 42 ಹಿರಂಣ್ಯಾಶ್ವರಧಮಪಿತುಲಾಪೂರುಷಂಗೋಸಹಶ್ರಂ ಹೇಮಾಶ್ವಂ ಹೇಮಗ
 43 ಭಂ ಕನಕಕರಿಧಂ ಪಂಚಲಾಂಗಲ್ಯತಾನೀತ್ | ಪ್ರಾಜ್ಯಂಪ್ರಶಾಸ್ಯ
 44 ನಿರ್ವಿಘ್ನಂ ರಾಜ್ಯಂ ದ್ಯಾಮಿವಶಾಸಿತುಂ | ತಸ್ಮಿನ್ಗುಣೇನವಿಖ್ಯತೇಕ್ಷಿ
 45 ತೇರಿದ್ರೇದಿವಂಗತೇ | ತತೋಪ್ಯವಾರ್ಯವೀರ್ಯ ಶ್ರೀಕೃಷ್ಣರಾಯಮಹೀಪ
 46 ತಿಃ | ಬಿಭರ್ತಿ ಮಣಿಕೇಯೂರ[ನಿ]ರ್ವಿಶೇಷಂಮಹೀಂಭುಜೇ | ಕೀರ್ತ್ಯಾಸ್ಯ
 47 ಸಮಂತತಃ ಪ್ರಶ್ರುತಯಾವಿಶ್ವಂರುಚೈಕೈಃ ಪ್ರಜೇದಿತ್ಯಾನಂಕೈ ಪುರಾ ಪು
 48 ರಾರಿರಭವದ್ಭಾಳೇಕ್ಷಣಃ ಪ್ರಾಯಶಃ ಪದ್ಮಾಕ್ಷೋಪಿಚತುರ್ವಜೋಜನಿ
 49 ಚತುರ್ವಕ್ರೋಭವತ್ವದ್ಭೂ ಕಾಳೀ ಖಡ್ಗಮಧಾದ್ರಮಾಚ ಕಮಲಂ ವೀ
 50 ಣಾಂಚವಾಣೀಕರೇ | ಶತ್ರುಣಾಂ ವಾಸಮೇತೇ ದದತ ಇತಿ ರುಷಾ ಕಿಂನು ಸಪ್ತಾಂ
 51 ಬುರಾಸೀ ನಾನಾಸೇನಾತುರಂಗ ತ್ರುತಿವಸುಮತಿ ಧೂಲಿಕಾಪಾಲಿಕಾ
 52 ಭಿಃ | ಸಂಸೋಪ್ಯ ಸ್ವೈರಮೇತಪ್ರತಿನಿಧಿಜಲಧಿಶ್ರೇಣಿಕಾ ಯೋ ವಿಧತ್ತೇ
 53 ಬ್ರಂಹ್ಮಾಂಡಸ್ವರ್ಣಮೇರುಪ್ರಮುಖ ನಿಜಮಹಾದಾನತೋಯೈರಮೇಯೈಃ | ಮದ್ದ
 54 ತಾಮರ್ಧಿಸಾರ್ಥಾಃ ಶ್ರಿಯಮಿಹ ಸುಚಿರಂ ಭುಜತಾಮಿತ್ಯವೇತಃ ಪ್ರಾಯ
 55 ಪ್ರತ್ಯೂಹಹೇತೋಸ್ತಪನರಧಗತೇರಾಲಯಂ ದೇವತಾಂ ತತ್ತದಿಗ್ಜೈ

II B—

- 56 ತ್ರ ವೃತ್ತಾಪಿರಬಿರುದಪದ್ಯೈರಕಿತಾಸ್ತತ್ರ ತತ್ರಸ್ತಂಭಾಂಜಾತ ಪ್ರ
 57 ತಿಷ್ಠಾನ್ವತನುತಭುವಿಯೋಭೂಭೃದಭ್ರಂಕಷಾಗ್ರಾನ್ | ಕಾಚೀ ಶ್ರೀಶೈ
 58 ಲಶೋಣಾಚಲಕನಕಸಭಾ ವೆಂಕಟಾದ್ರಿಪ್ರಮುಖೇಷ್ವಾ ವರ್ತ್ಯಾ ವರ್ತ್ಯ
 59 ಶರ್ವೇಷ್ವತನುತವಿಧವದ್ಭೂಯಸೇಶ್ರೇಯಸೇಯ | ದೇವಸ್ಥಾನೇಷು ತೀರ್ಥೇ
 60 ಪ್ಪಪಿಕನಕತುಲಾಪೂರುಷಾದೀನಿನಾನಾದಾನಾನ್ಯೇವೋಪದಾನ್ಯೈರ
 61 ಪಿಸಮಮವಿಲೈರಾಗಮೋಕ್ತಾನಿತಾನಿ | ರೋಷಕೃತಪ್ರತಿಪಾರ್ಥಿವ

CHIKKABBEHALLI GRANT OF THE VIJAYANAGAR KING KRISHNARAYA



- 62 ದಂಡಃ ಶೇಷಭುಜಕ್ಷಿತಿರಕ್ಷಣಶಾಡಃ ಭಾಷೆಗ ತಪ್ಪುವ ರಾಯರ ಗಂಡಃ |
 63 ಸ್ತೋಷ[ಕ್ಯ]ದರ್ಧಿಷುಯೋರಣಚಂಡಃ | ರಾಜಾಧಿರಾಜ ಇತ್ಯುಕ್ತೋಯೋರಾಜ
 64 ಪರಮೇಶ್ವರಃ | ಮೂರುರಾಯರ ಗ[ಂ]ಡಾ ಶ್ವಪರರಾಯ ಭಯಂಕರಃ | ಹಿಂದೂರಾ
 65 ಯಸುರತ್ರಾಣೋದುಷ್ಟಶಾರ್ದೂಲ ಮದ್ದನಃ ವಿರಪ್ರತಾಪ ಇತ್ಯಾದಿಬಿರು
 66 ದೈರುಚಿತ್ವಯುತಃ | ಆಲೋಕಯ ಮಹಾರಾಯ ಜಯಜೀವೇತಿವಾದಿಭಿಃ | ಅಂ
 67 ಗವಂಗ ಕಲಿಂಗಾವೈರಾಜಭಿಃ ಸೇವ್ಯತೇಚಯಃ | ಸ್ತುತ್ವಾದಾಯಃ ಸುಧೀ
 68 ಭೀನವಿಜಯನಗರೇ ರತ್ನಶಿಂಹಾಸನಸ್ತಃ | ಕ್ಷಾಪಾಲಾಂ ಕೃಷ್ಣರಾ
 69 ಯಃಕ್ಷಿತಿಪತಿರಧರೀಕೃತ್ಯ ನೀತ್ಯುನ್ಯಗಾದೀನ್ | ಅಪೂರ್ವಾದ್ರೇರಧಾರ್
 70 ಸ್ತಃಕ್ಷಿತಿಧರಕಟಕಾದಾಚಹೇಮಾಚಲಾಂತಾದಾಶೇತೋರಧಿ ಸಾರ್ವತ್ರಿ
 71 ಯಮಿಹ ಸಥಲೀಂಕೃತ್ಯಕೀರ್ತ್ಯಾಸಮಿಂಧೆ | ಶಾಲಿವಾಹನನೀರ್
 72 ತೇಶಕಾಬ್ದೇಶಚತುಃಶತೈಃ | ಅಷ್ಟತ್ರಿಂಶತಮಾಯುಕ್ತೈಃಸಂಖ್ಯಾತೇದಶ
 73 ಭಿಶ್ರುತೆ | ಧಾತುಸಂವಚ್ಛರೇ ಮಾಸಿ ಮಾರ್ಗಶೀರ್ಷೇಶುಭೇ ದಿನೆ | ಶುಕ್ಲಪ
 74 ಕ್ಷೇ ಶುಭೇಲಗ್ನೇ ಗೋದ್ವಾದಶ್ಯಾಂ ಮಹಾತಿಥೌ | ತುಂಗಭದ್ರಾಪಗಾತೀರೇಹೇ
 75 ಮಕೂಟೋಪಶೋಭಿತೇ | ಶ್ರೀವಿರೂಪಾಕ್ಷದೇವಸ್ಯಸನ್ನಿಧೌ ಮುಕ್ತಿದಾ
 76 ಯಿನಿ | ಪಚ್ಛದ್ವಾರ್ಶನಾಂಬುಧೇಃ ಪಾರದೃಶ್ಯನೇಗುಶಾಲನೇ | ಯತಿನ
 77 ಕೃತಿನೇ ತತ್ಪವಾದಿನೇ ಯಮಹಾತ್ಮನೇ | ಬ್ರಹ್ಮಣ್ಯತೀರ್ಥ ಶಿಷ್ಯಾಯಧ
 78 ಮರ್ವಮಾರ್ಥವೇದಿನೇ | ನಿರ್ಣಾತನಿಗಮಾಧಾಯ ವ್ಯಾಸತೀರ್ಥಾಯ ಧೀಮತೇ |
 79 ನಾಗಮಂಗಲರಾಜ್ಯಸ್ಥಂ ಸರ್ವಸಸ್ಯಸಮನ್ವಿತಂ | ಗುಡ್ಡಹಳ್ಳಭಿಧಾದ್
 80 ಗ್ರಾಮಾತ್ ಪೂರ್ವಸ್ಯಾಂ ದಿಶಿಸಂಸ್ಥಿತಂ | ಹಲ್ಲಾಗ್ರೇತಿವಿಖ್ಯಾತಾತ್ಗ್ರಾಮಾ
 81 ದ್ವಕ್ಷಿಣತಃ ಸ್ಥಿತಂ | ಬಲ್ಲಕರ್ಣೇತಿವಿಖ್ಯಾತಾತ್ ಗ್ರಾಮಾತ್ಪಶ್ಚಿಮತಃಸ್ಥಿತಂಕೆ

III A—

- 82 ರೇಕೋಷ್ಟಿತಿಖ್ಯಾತಾತ್ ಗ್ರಾಮಾಮತ್ತರತಃಸ್ಥಿತಂ | ಮಾಯಪ್ಪಹಳಿನಾಮ್ನಾಚದೇವನಾಗ
 83 ರನಾಮಿನಾ | ಆನೇಸಾಸಲು ನಾಮ್ನಾಚಗ್ರಾಮಕೇಣಸಮನ್ವಿತಂ | ಚಿಕ್ಕಬ್ಬೆಹ
 84 ಳಿನಾಮಾನಂಗ್ರಾಮಂಸವಗುಣೈರ್ಯುತಂ | ಚೆನ್ನಪಟ್ಟಣರಾಜ್ಯಸ್ಥಂ ಪ್ರಾಚ್ಯಂ ತಿಮಸ
 85 ಮುದ್ರತಃ | ಬರ್ಳಹೊಳ್ಯಾಹ್ವಯಾತು ಗ್ರಾಮಾದ್ವಕ್ಷಿಣಾಂದಿಶಮಾಶ್ರಿತಂ | ಗ್ರಾಮಾಚ್ಛಿವ
 86 ನಳ್ಯಾಖ್ಯಾತ್ ಪಶ್ಚಿಮಾಯಾಂ ದಿಶಿಸ್ಥಿತಂ | ತಗಚೆಗೆರ್ನಾಮ್ನೋಪಿಗ್ರಾಮಾ
 87 ದುತ್ತರತಾಂಶ್ರಿತಂ | ಗ್ರಾಮಂ ಹಲಪುಮಾರಾದಿ ಹೊಸಹಳ್ಳೀತಿಚಶ್ರುತಂ | ಬಿ
 88 ಲ್ಲಗೊಂಡನಹಳ್ಯಾಖ್ಯ ರಾಜ್ಯೇವಾಸಮುಪಾಶ್ರಿತಂ | ಗ್ರಾಮಾಚ್ಛಿಕ್ಕನಹ
 89 ಳ್ಯಾಖ್ಯಾತ್ ಪ್ರಾಚೀಮಾಶಾಮುಪಾಶ್ರಿತಂ | ನಾರಸಿಂಹ್ಯಪುರೀಭಿಖ್ಯಾತ್ಗ್ರಾ
 90 ಮಾದ್ವಕ್ಷಿಣತಸ್ಥಿತಂ | ಪಶ್ಚಿಮಂತೊಡನಲ್ಲೂರೋರುತ್ತರಂ ಜೂಜುವಾಡಿತಃ |
 91 ಗ್ರಾಮಂಚ ವೆಂಗೇನಲ್ಲೀತಿವಿಖ್ಯಾತಿಂ ಮದಿಕಾಂಶ್ರಿತಂ | ಸರ್ವಮಾನ್ಯಚತುಃ ಸೀಮಾಸಂ
 92 ಯುತಂಚ ಸಮಂತತಃ | ನಿಧಿನಿಕ್ಷೇಪಪಾಪಾಣ ನಿಧ್ಧಸಾಧ್ಯ ಜಲಾಂಸ್ವಿತಂ | ಅಕ್ಷಿ
 93 ಣ್ಯಾಗಾಮಿ ಸಂಯುಕ್ತಂ ಐಕಭೋಗ್ಯಂಸಭೂರುಹಂ | ವಾಪೀಕೂಪತಟಾಕೈಶ್ಚಕಚ್ಛೇನಾ
 94 ಪಿಸಮನ್ವಿತಂ | ಪುತ್ರಪೌತ್ರಾದಿಭಿರ್ಭೋಗ್ಯಂ ಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ | ದಾನಸ್ಯಾಥ
 95 ಮನಸ್ಯಾಪಿ ವಿಕ್ರಯಸ್ಯಾಪಿಚೋಚಿತಂ | ಪರಿತಃ ಪ್ರಯತ್ಯೆನ್ನಿಗ್ಧೃ ಪುರೋಹಿ
 96 ತಪುರೋಗಮೈಃ | ವಿವಿಧೈರ್ವಿಬುಧೈಶ್ಚಾತ ಪದಿಕೈರಧಿಕೈರ್ಗಿರಾಂ | ಕೃಷ್ಣದೇವಮಹಾ

- 97 ರಾಯೋಮಾನನೀಯೋಮನಸ್ವಿನಾಂ | ಸಹಿರಂಣ್ಯಪಯೋಧಾರಾಪೂರ್ವಕಂದತ್ತವಾನ್ಮುದಾ |
 98 ತದಿದಮವನೀವನೀಪಕ ವಿನುತಧರಾಯಸ್ಯ ಕೃಷ್ಣರಾಯಸ್ಯ | ಶಾಸನಮು
 99 ರುಕವಿವೈಭವನಿವಹ ನಿದಾನಸ್ಯ ಭೂರಿದಾನಸ್ಯ | ದಾನಪಾಲನಯೋರ್ಮು
 100. ಧೈದಾನಾಚ್ಛೇಯೋನುಪಾಲನಂ | ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಛು
 101 ತಂಪದಂ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾ
 102 ರೇಣಸ್ವದತ್ತನಿಷ್ಫಲಂ ಭವೇತ್ | ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ ವಾಯೋಹರೇಚ್ಛವಸುಂ
 103 ಧರಾಂ | ಷಷ್ಟಿರ್ವಪಸಹಶ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯತೇ ಕ್ರಿಮಿ | ಐಕೈವಭಗಿನೀ
 104 ಲೋಕೇ ಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವಸುಂಧ
 105 ರಾಂ | ಸಾಮಾನ್ಯೇಯಂ ಧರ್ಮಸೇತುಂ ನೃಪಾಣಾಂಕಾರೀಕಾರೀಪಾಲನೀಯೋಭವದ್ಭಿಃ | ನ
 106 ವಾರ್ನೇತಾನ್ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ |
 107 ಶ್ರೀ ವಿರುಪಕ್ಷ

I B—

1. ಶ್ರೀಗಣಾಧಿಪತये नमः । नमःस्तुंगशिरश्चुंबिचंद्रचाम
2. रचारवे त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे । हरेलीं
3. लावराहश्य दंष्ट्रादंडः स पातु वः । हेमाद्रिकलशा यत्र धा
4. त्रीच्छत्रश्रियं दधौ । कल्याणायास्तु तद्धाम प्रत्यूहतिमिरा
5. पहं । यद्रजोप्यगजोद्धतं हरिणापि च पूज्यते । अस्ति क्षी
6. रमयाद्देवैर्मथ्यमानान्महांबुधैः । नवनीतमिवोद्धतम
7. पनीततमो महः । तस्यासीत्तनयस्तपोभिरतुलैरन्व
8. र्थनामा बुधः पुण्यैरस्य पुरुरववाभुजवलैरायुर्द्विषां
9. निघ्नतः । तश्यायुर्नहुषोप्य तस्य परुषो युद्धे ययाति क्षि
10. तौ । ख्यातःस्तस्यतु तुर्वसुवसुनिभश्रीदेवयानीपते । तद्वं
11. जे देवकीजानिर्दिदीपे तिम्रभूपतिः । यशस्वी तुलुवेंद्रे
12. षु यदो[ः] कृष्ण इवान्वये । ततोभूद्वಕ್त्रमाजानिरीश्वरक्षिति
13. पालकः । अत्रासमगुणभ्रंशं मौळिरत्नं महीभुजां । सर
14. सादुदभूतस्मान्नरसावनिपालकः । देवकीनंदनात्कमो
15. देवकीनंदनादिव । कावेरीमाशुबध्वा बहलजलतरां
16. यो विलंघ्यैव शत्रुं जीवग्राहं गृहीत्वा समितभुजबला
17. तंच्य राज्ञं तदीयं । कृत्वा श्रीरंगपूर्वं तदपि निजवशे
18. पट्टणं यो बभाशे कीर्त्तिस्तंभं निखाय त्रिभुवनभवनस्तू
19. यमानापदान । चेरं चोळं च पांड्यं तमपि च मधुरಾವಲ್ಲभं
20. मानभूषं वीर्योदाग्रं तुरुष्कं गजप तेनृपतिं चापि जित्वा त
21. दन्यान् । आगंगातीरलंकाप्रथमचरमभू[भृ] त्टಾंतನಿತಾंतं
22. ख्यातक्षोणीपतीनां स्रजमिव शिरसां शासनं यो व्यतानीत् ।
23. विविधसुकृतोद्दामे रामेश्वरप्रमुखे मुहुर्मुदितहृदयस्था
24. ने स्थामे व्यधत्त यथाविधिः । बुधपरिवृतो नानादानानि यो भु
25. ङ्नि षोडश त्रिभुवनजनोद्गीतं स्फीतं यशः पुनरुक्तयन् । ति
26. ष्पाजी नागलादेव्योः कौशल्याश्रीशुमित्रयो । देव्योरिव नृ
27. शिहैद्रत्तस्मात्पंक्तिरथादिव । वीरौविन[यि]नौ रामलक्ष्मणा

II A—

28. विव नंदनौ । जातौ वीरनृसिंहेद्रकृष्णरायमहीपती । वीरश्री
 29. नारसिंहः सविजयनगरे रत्तसिंहासनस्थः कीर्त्या नीत्या नि
 30. रस्यचूगनलनहुषानप्यवन्यामथान्यान् । आसेतोरासुमे
 31. रोरवनिसुरनुतः स्वैरमाचोदयाद्रेरापाच्यात्यचलांतादखि
 32. लहृदयमावर्ज्य राज्य शशास । नानादानान्यकार्षीत्कनकश
 33. दसि यः श्रीविरूपाक्षदेवस्थाने श्रीकालहस्तीशितुरपि नगरे
 34. वैकटाद्रौ च काच्यं । श्रीशैले शोणशैले महति हरिहरे होव
 35. ले संगमे च । श्रीरंगे कुंभघोणे हततमसिमहानंदितीर्थे
 36. निवृत्त्यैः । गोकर्णे रामसेत्तौ जगति तदितरेष्वप्यशेषेषु पुं
 37. ण्यस्थानेष्वालब्धनानाविधबहलमहादानवारिप्रवाहैः
 38. यस्योदंचत्तुरंगप्रकरखुररजशुष्यदंबोधिमग्नः क्षमाभू
 39. त्पक्षच्छिदोदत्तरकुलिशधरोत्कंठिताकुठिताभूत् । ब्रह्मांडं
 40. विश्वचक्रं घटमुदितमहाभूतकं रत्नधेनुं । सप्तांबोधि च
 41. कल्पक्षितिरुहलतिके काचनीं कामधेनुं । स्वर्णक्षमा यो
 42. हिरण्यश्वरथमपि तुलापूरुषं गोसहस्रं हेमाश्वं हेमग
 43. र्भं कनककरिरथं पंचलांगल्यतानीत् । प्राज्यं प्रशास्य
 44. निर्विघ्नं राज्यं यामिव शासितुं । तस्मिन् गुणेन विख्याते क्षि
 45. तेरिंद्रे दिवंगते । ततोप्यवार्यवीर्यश्रीकृष्णरायमहीप
 46. तिः । बिभर्त्ति मणिफेयूर[नि]र्विशेषं महीं भुजे । कीर्त्यायस्य
 47. समंततः प्रश्रुतया विश्वं रुचैक्य व्रजेदेत्यासंक्य पुरा पु
 48. रारिरभवद्भालेक्षणः प्रायशः पद्माक्षोपि चतुर्जोनि
 49. चतुर्वक्त्रोभवत्पद्मभू काळीखड्गमधाद्रमा च कमलं वी
 50. णां च वाणी करे । शत्रूणां वासमेते ददत इति रुषा किंनु सप्तां
 51. बुरासी नानासेनातुरंगश्रुतितवसुमती धूलिका पालिका
 52. भिः । संसोष्य स्वैरमेत प्रतिनिधिजलधिश्रेणिका यो विधत्ते
 53. ब्रह्मांडं स्वर्णमेरुप्रमुखनिजमहादानतोयैरमेयैः मह
 54. त्तामर्थिसार्थाः श्रिममिहसुचिरं भुजतामित्यवेत्यः प्राय
 55. प्रत्यूहहेतोस्तपनरथगतेरालयं देवतां तत्तदिग्जै

II B —

56. ब्रवृत्त्यापिरबिरुदपदैरकितास्तत्र तत्र स्तंभां जातप्र
 57. तिष्ठान्वतनुत भुवि योभूभृदभ्रं कषाग्रान् । काची श्रीशै
 58. लशोणाचलकनकसभावैकटाद्रिप्रमुखेष्ववावर्त्यावर्त्य
 59. शर्वेष्वतनुत विधिवद्भूयसे श्रेयसे य । देवस्थानेषु तीर्थे
 60. ष्वपि कनकतुलापूरुषादीनि नानादानान्येवोपदानैर
 61. पि सममखिलैरागमोक्तानि तानि । रोषकृतप्रतिपार्थिव
 62. दंडः शेषभुजक्षितिरक्षणशौडः भाषेगे तप्पुव रायर गंडः ।
 63. स्तोष[कृ]दर्थिषु यो रणचंडः । राजाधिराज इत्युक्तो यो राज
 64. परमेश्वरः । मूरुरायर ग[०]डा इचपररायभयकरः । हिंदूरा
 65. यसुरत्राणो दुष्टशार्दूलमर्दनः वीरप्रताप इत्यादिबिरु

- 66 दैरुचितै युतः । आलोकय महाराय जय जीवेति वादिभिः । अ
 67. गवंगकलिगाद्यै राजभिः सेव्यते च यः । स्तुत्यौदार्यः सुधी
 68. भिः सविजयनगरे रत्नशिंहासनस्तः । क्षमापालान् कृष्णरा
 69. यः क्षितिपतिरधरीकृत्य नीत्यानुगादीन् । आपूर्वाद्विरर्था
 70. स्तः क्षितिधरकटकादाच हेमाचलांतादासेतोरार्थिसार्थश्चि
 71. यमिह सढलीकृत्य कीर्त्या समिधे । शालिवाहननिर्नी
 72. ते शकाब्दे शचतुःशतैः । अष्टत्रिंशसमायुक्तैः संख्या ते दश
 73. भिश्रुते । धातुसंवच्छरे मासि मार्गशीर्षे शुभे दिने । शुक्लप
 74. क्षे शुभे लग्ने गोद्रादश्यां महातिथौ । तुंगभद्रापगातीरे हे
 75. मकूटोपशोभिते । श्रीविरूपाक्षदेवस्य सन्निधौ मुक्तिदा
 76. यिनि । षट्दर्शनांबुधे । पारदृश्वने गुणशालिने । यतिने
 77. कृतिने तत्त्ववादिने यमहात्मने । ब्रह्मण्यतीर्थशिष्याय ध
 78. र्मवर्मार्थवेदिने । निर्णीतनिगमाथाय व्यासतीर्थाय धीमते ।
 79. नागमगलराज्यस्थं सर्वसस्यसमन्वितं । गुडुहल्लयभिधाद्
 80. ग्रामात् पूर्वस्यां दिशिसंस्थितं । हल्लौ गेरैति विख्यातात् ग्रामा
 81. दक्षिणतः स्थितं । बल्लेकरैति विख्यातात् ग्रामात्पश्चिमतः स्थितं के

III A—

- 82 रेकोडिवति ख्यातात् ग्रामादुत्तरतः स्थितं । मायप्पहळिळनाम्ना च देपसाग
 83 रनामिना । आनेसासल्लु नाम्ना च ग्रामकेण समन्वितं । चिक्कब्बेह
 84 ळिळनामानं ग्रामं सर्वगुणैर्युतं । चेन्नपट्टणराज्यस्थं प्राच्यांतिमस
 85 मुद्रतः । बेळहोळ्याह्या तु ग्रामादक्षिणां दिशमाश्रितं । ग्रामाच्छिव
 86. नळ्याख्यात् पश्चिमायां दिशि स्थितं । तगचेगेरनाम्नोपि ग्रामा
 87. दुत्तरतां श्रितं । ग्रामं हल्लुमारदि होसहळ्ळीति च श्रुतं । वि
 88. ल्लुगोडनहळ्याख्यराज्ये वासमुपाश्रितं । ग्रामाच्चिकनह
 89. ळ्याख्यात् प्राचीमाशामुपाश्रितं । नारसिंहपुरीभिख्यात् प्रा
 90. मादक्षिणतस्थितं । पश्चिमं तोडनल्लुरोत्तर जूजुवाडितः ।
 91. ग्रामं च वैगेनल्लीति विख्यातिं मदिकां श्रितं । सर्वमान्यचतुःसीमासं
 92. युतं च समंततः । निधिनिक्षेपपाषाणसिद्धसाद्व्यजलांन्वितं । अक्षि
 93. ण्यागामिसंयुक्तं ऐकभोग्यं सभूरुहं । वार्पीकूपतटाकैश्च कच्छेना
 94. पि समन्वितं । पुत्रपौत्रादिभिर्भोग्यं क्रमादाचंद्रतारकं दानस्याध
 95. मनस्यापि विक्रयस्यापि चोचितं । परीतः प्रयतैस्निगधै पुरोहि
 96. तपुरोगमैः । विविधैर्विबुधैश्चौतपथिकैरधिकैर्गिरां । कृष्णदेवमहा
 97. रायो माननीयो मनस्विनां । सहिरण्यपयोधारापूर्वकं दत्तवान्मुदा ।
 98. तदिदमवनीवनीपकविनुतधरा यस्य कृष्णरायस्य । शासनमु
 99. रुकविवैभवनिवहनिदानस्य भूरिदानस्य । दानपालनयोर्म
 100. ध्ये दानाच्चेयोनुपालनं । दानास्वर्गमवाप्नोति पालनादच्चु
 101. तं पदं । स्वदत्ताङ्घ्रिगुणं पुण्यं परदत्तानुपालनं परदत्तापहा
 102. रेण स्वदत्तनिष्फलं भवेत् । स्वदत्तां परदत्तां वा यो हरेच्च वसुं
 103. धरां । षष्टिर्वषसहस्राणि विष्टाया जायते क्रिमि । ऐकैवभगिनी
 104. लोके सर्वेषामेवभूभुजां । नभोज्यानकरग्राह्या विप्रदत्तावसुंध

- 105 रां । सामान्येयं धर्मसेतुं नृपाणां काले काल पालनीयो भवद्भिः । स
 106 र्वनेतान् भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामचन्द्रः ।
 107 श्री विरुपक्ष (In Kannada characters)

Transliteration

I B—

- 1 śrī Ganādhi-patayê namah ! namah (s)tumga-śiras-chumbi-chandra-châma-
 2 ra-chârave trailôkya-nagarârambha-mûlastambhâya Sambhave ! Harêr lî-
 3 lâ-varâhasya damshtâ-damdah sa pâtu vah ! Hêmâdri-kalaśâ yatra dhâ-
 4 trî chchhatra-śriyam dadhau ! kalyânâyastu tad-dhâma pratyûha-timirâ-
 5 paham yad-gajôpyagajôdbhûtam Harinâpi cha pûjyate ! asti kshî-
 6 ramayâddêvair mathyamânâmn mahâmbudhêh ! navanîtam ivôdbhûtam a-
 7 panîta-tamô mahah ! tasyâsît tanayas tapôbhir atulan anva-
 8 rtha-nâmâ Budhah punyam asya Purura (va)-vâ bhujabalan âyui dvishâm
 9 nighnatah ! tasy Âyur Nahushôshya tasya parushô yuddhê Yayâtî [h] kshî-
 10 tau khyâtah stasya tu Tuvvasu [r] vasunibha [s] śî Dêvayânîpate [h] !
 tad-vam-
 11 sê Dêvakîjânir didîpe Timmma-bhûpatih ! yaśasvî Tuluvêmdrê-
 12 shu Yadô [h] Krishna ivânvaye ! tatôbhûd Bukkamâjânir Îśvara-kshîti-
 13 pâlakan ! atrâsam agunabhramsam maulîratnam mahîmbhujâm ! sara-
 14 sâd udabhût tasmân Narasâvanîpâlakah ! Dêvakî-namdanât Kamô
 15 Dêvakînamdanâd iva || Kâvêrim âśu badhvâ bahala-jala-tarâm
 16 yô vilamghyaiva satrum ! jivagrâham grihîtvâ samita-bhujabalâ-
 17 t Tamchya-rajyam tadîyam ! kritvâ Śriramga-pûrvam tad-apî nîja-vaśê
 18 pattanam yô babhâsê kîrtti-stambham nikhâya tribhuvana-bhavana-stû-
 19 yamânâpadâna[h] ! Chêram Chôlam cha Pâmdayam tam apî cha Madhurâ-
 vallabham
 20. Mânabhûsham vîyôdâgram Turushkam Gajapati-nripatim châpi jtvâ ta-
 21 danyân ! â-Gamgâ-tîra-Lankâ-prathama-charama-bhû-bhritt-tatâmta [m]
 nitâmtam
 22 khyâta-kshônîpatînâm srajam iva śirasam sâsanam yô vyatânî !
 23 vividha-sukritôddâme Rânêsvara- pramukhê muhur mudita-hridaya-sthâ-
 24 nê sthânê vyadhatta yathâ-vidhih ! budha-parivritô nânâ-dânâm yô bhu-
 25 vi shêdasa tribhuvana-janôdgîtam sphîtam yaśah punaruktayan ! Tî-
 26 ppâjî Nâgalâdêvyôh Kausalyâ-śrî-Sumitrayô [h] ! dêvyôr iva Nrî-
 27 simhêmdrat tasmât Pamktirathâd iva ! vîrau vina[yî] nau Râma-Lakshmanâ-

II A—

- 28 v iva namdanau ! jâtau Vîra-Nîsimhêmdra-Krishnarâya-mahîpatî || vîra śî
 29 Nârasîhyah sa Vijayanagare ratta-simhâsanasthah kîrttyâ nittyâni-
 30 rasyan Nrîga-Nala-Nahushân apyavanyân athânyân ! â-sêtôr â-Sumê-
 31 rôr avani-sura-nutah svairâm achôdayâdrêr â-pâchyâtyachalâmtâd akhi-

32. la-hiudayam âvarjya râjyam sasâsa | nânâ-dânânyakârshit Kanakasa
 33. dasi yah sî Virûpaksha-dêvasthâne sî Kâlahatîsitur api nagarê
 34. Vemkatâdiau cha Kâ [m] chyam || Srîsailê Sôna-sailê mahatî Hariharê [A]
 hôba-
 35. lê Samgamê cha | Srîramgê Kumbhaghônê hata-tamasî mahâ-Namditîrthê
 36. Nivrttyaih | Gôkainê Râmasêttau jagatî tad-itaesv-apyasêshêshu pum-
 37. nya-sthânêshvâlabdha-nânâ-vidha-bahala-mahâ-dâna-vâri-pravâhaih
 38. yasyôdamchat-turanga-prakasa-khura-râja [s] sushyad-ambhôdhi-magnah
 kshmâbhri-
 39. t-paksha-chchidôd[y]attara-Kulîsadharôtkamthitâ kumthitâbhût | biamh-
 mândam
 40. viśvachakram ghatam udita-mahâbhûtakam ratna-dhênum saptâmbôdhim
 cha
 41. kalpa-kshituhalatikê kâ[m]chanîm Kâmadhênum | svainakshinâ[m] yô
 42. huamnyâsvaiatham api tulâpûrusham gôsahasîam hêmâśvam hêmaga-
 43. ibham kanaka-kau-ratham pamcha-lângalyatânî | piâjyam prasâsya
 44. nirvighnam iâjyam dyâm iva śâsitum | tasmin gunêna vikhyâtê kshi-
 45. tēimdrê divam gatê | tatôpy-avâiya-vîiya- sî Kîshnarâya-mahîpa-
 46. tih | bibhartî manikêyûna-[n]visêsham mahîm bhuje | kî[î]ttyâ yasya
 47. samantatah prasrutayâ viśvam ruchaikyam viajêd ityâsamkya purâ Pu-
 48. rârîr abhavad Bhâlêkshanah prayaśah padmâkshôpi chatuir(bh?)uj'janî
 49. Chatuivaktrô bhavat padmabhû[h] Kâlî khadgam adhâd Ramâ cha kama-
 lam vî-
 50. nâm cha Vâni karê | satînâm vâsam êtê dadata itî rushâ kimnu saptâm-
 51. burâsî[n] nânâ-sênâ-turanga-trutita-vasumatî- dhûlkâ-pâlikâ-
 52. bhîh | samsôshya svaiam êta[t]- pratinidhi-jaladhi-sîênikâ yô vidhattê
 53. biamhmânda- svarnna-mêu-pramukha-mjamahâdâna-tôyan amêyaih |
 mad-da-
 54. ttâm arthi-sârthâh śriyam iha suchuam bhu[m]jatîm ityavêtyâh piâya[h]
 55. piatyûha-hêtôs tapana-ratha-gatî âlayam dēvatā[nâ]m tatta[d]-digjai-

II B—

56. tra vrttyâpi(ia) hiudapadaî a[n]kitâ[m]statia tatia stanibham jâtapra-
 57. tishthân v[y]atanuta bhuvi yô bhûbhîd-abhiamkashâgîan | Kâ[n]chî Śrîsai-
 58. la Sônâchala Kanakasabhâ Vemkatâdî pramukh[y]êshvâvartyâvartya
 59. saivêshvatanuta vidhivad bhûyasê śrēyasê ya[h] | dēvasthânêshu tirthê-
 60. shvapi kanakatulâpûrushâdîni nânâ-dânânyêvôpadânau a-
 61. pi samam akhilau âgamêktâm tâni | rôsha-krita-pratipârthiva-
 62. •damdah sêshabhujâ-kshiti-rakshana-sau[m]dah bhâshege-tappuva-râyai a-
 gandah
 63. stôsha [kri] d aithishu yô iana-chamdah | iâjâ-dhuâja ityuktô yô râja-

64 paramêsvarah | mûrurâyaya ga[m]dâscha paraiâya-bhayamkaiyah | Himdûrâ-
 65 ya-suratrânô dushta-śârdûla-marddanah vîrapratâpa ityâdi biru-
 66 dair uchitai[1] yutah | âlôkaya mahârâya jaya jîvêti vâdibhih | Am-
 67 ga Vamga Kalimgâdyaî râjabhih sêvyatê cha yah | stuttyaudâryah sudhî-
 68 bhih sa Vijayanagaiê ratna-simhâsana-st[h]ah | kshmapâlâmn Krishnaiâ-
 69 yah kshitipatir adharîkrittya nîttyâ Nrigâdîn | âpûi vâdrêr artthâ-
 70 sta(h)-kshitidhara-katakâd â cha Hêmâchalâmtâd âsêtôr aithi-sâitha-śi-
 71 yam iha sadbalîmkritya ? kirttyâ samindhe | Śâlvâhana-nûnî-
 72 tē sakâbdêśa-chatuh-śataih | ashtat-trimsa samâyuktaih samkhyâtê dasa-
 73 bhi srute | Dhātu-samvachchhaiê mâsi Maigaśîshe śubhê dîne | śukla-pa-
 74 kshê śubhê lagnê gôdvâdasyâm mahâ-tithau | Tumgabhadrapagâ-tîê Hê-
 75 makûtôpasôbhutê | sî Virûpâkshadêvasya samidhau muktidâ-
 76 yini | shat-ddarsanâmbudhêh pâradrisvanê gunasâlne yatinê
 77 kritine tatvavâdinê ya(cha ?)mahâtmanê | Brahmanya-tîrtha-śishyâya dha-
 78 rma-varmâitha-vêdinê | nîrnîta-nigamâ [r]thâya Vyâsatîrthâya dhîmate |
 79 Nâgamamgala-râjyastham sarva-sasya-samanvitam | Guddehalyabhîdhâd
 80 grâmât pûrvasyâm disî samsthitam | Hallaugerrêti vikhyâtât grâmâ-
 81 d dakshinatah sthitam | Ballekanîeti vikhyâtât grâmât paschimatah sthi-
 tamke

III A—

82 iekôdvîtikhyâtât grâmâd uttaratah sthitam Mâyappahalli-nâmnâ cha
 Dépasağa-
 83 ranâminâ | Ânesâsâlu-nâmnâ cha grâmakena samanvitam Chikkabbha-
 84 lli-nâmnânam grâmam sava-gunair yutam | Chennapattana-râjyastham
 prâchyam Timinasa-
 85 mudiatâh | Berlaholyâhvayât(u) grâmâd dakshinâm disam âsîtam |
 grâmâch Chhiva-
 86 nalyâkhyât paschinâyâm disî sthitam | Tagachegerra-nâmnôpi grâmâ-
 87 d uttaratâm sritam | grâmam Halavumârâdi Hosahallîti cha śrutam | Bi-
 88 llagomdanahalyâkhyâ râjyê vâsam-upâsîtam | grâmâch-Chikkanaha-
 89 lyâkhyât prâchîm âsâm upâsîtam | Nârasimhya-purîbhikhyât grâ-
 90 mîd dakshinata sthitam | paschinam Todanallûrôti uttaram Jûjuvâditah |
 91 grâmam cha Vemgenallîti vikhyâtîm madikâm śritam | sarvamânya-
 chatuh-sîmâ-sam-
 92 yutam cha samamtatah | nidhi mikshêpa pâshâna siddha sâddhya jalâmn-
 vitam | akshi-
 93 nyâgâmi-samyuktam aika-bhogyam sa-bhûruham | vâpî-kûpa-tatâkâischa
 kachchhênâ-
 94 pi samanvitam | putra-pautrâdibhir bhogyam kramâd âchamdra-tâakam |
 dânasadyadha

- 95 manasy âpi vikrayasyâpi chôchitam | parîtaḥ prayatai[s] smgdhai[h] purôhi-
 96 ta-purôgamaiḥ | vividhaiḥ vibudhaiḥ srauta-pathikair adhikair girām |
 Kṛṣṇadêvamahâ-
 97 râyô mânanîyô manasvinâm | sa-huamnya-payô-dhârâ-pûrvakam dattavân
 mudâ |
 98 tad idam avanî-vanîpaka-vinuta-dharâ yasya Kṛṣṇnarâyasya śâsanam u-
 99 tu-kavi vaibhava-nivaha-nidânasya bhûri-dânasya | dâna-pâlanayôr ma-
 100 dhyê dânaçchâyônupâlanam | dâna[t]svargam avâpnôti pâlanâd achyu-
 101 tam padam | sva-dattâ[d] dvigunam punyam para-dattânupâlanam para-
 dattâ-pahâ-
 102 iêna sva-datta [m] mshphalam bhavêt | sva-dattâm para-dattâm vâ yô
 haiêchcha vasum-
 103 dharmam | shashitî va[i]sha-sahaśrânî viśthâyâm jâyatê kṛmî | aikaiḥ
 bhagînî
 104 lôkê sarvēśham êva bhûbhujâm | na bhôjyâ na kara-grâhyâ vipra-dattâ
 vasumdha-
 105 iâ(m) | sâmanîyeyam dharmâ-sêtum nripânâm kâlê kâlê pâlanîyô bhavad-
 bhîḥ | sa-
 106 ivân êtân bhâvinah pâṭhivêmdrân bhûyô-bhûyô yâchatê Râmachamdrah |
 107 śrî Viṇupaksha

Translation

Lines 1—71

Salutation to Ganâdhipati Praise of Śambhu, Vaiâha and Ganapati Genealogy of the Vijayanagar king Kṛṣṇnarâya from the Moon downwards and his praise (*see* E C V, Hassan 6 for a translation of the verses) regarding Narasa's conquests Tançhyarâjyam is to be interpreted as the kingdom of Tanjore (*see* para 106, p 51, M A R 1918)

Lines 71—98

On the 12th lunar day which was a Gôdvâdaśî of the bright fortnight of the month Mârgaśîra in the year Dhâtu being the 1438th year in the era calculated from Sâlivâhana, on an auspicious day and lagna, during a great tithi, in the presence of the God Viṇupâksha, conferring liberation (from births), on the bank of the river Tungabhadra adorned with Hêmakûta (hill), the great king Kṛṣṇnarâya, deserving of respect by worthy people, surrounded by holy and loving purohits and others and also by various learned men, vedic scholars and eloquent speakers, was pleased to grant with pouring of water on gold, as a saivamânya, with all the boundaries defined, possessed of the rights of *nidhi* (treasure on the surface), *nikshêpa* (treasure underground), *pâśhâna* (rocks), *sulbha* (ready rights), *sâdhya* (possibilities), *jala* (water springs), *akshinî* (imperishables), *âgamî* (future rights), trees, wells, springs, tanks, *kachchha* (river banks), to be enjoyed singly, by sons and grandsons, etc., in succession.

for as long as the moon and stars last with the rights of gift, mortgage and sale, three villages, namely, (1) Chikkabbehalli with (the hamlets) Mâyappahalli Dêpa-sâgara and Ânesâsalu villages, highly fertile, situated in the Nâgamangala kingdom, to the east of Guddehalli, to the south of Hallegere, to the west of Ballekere, to the north of Kerekôdu, (2) Halavumâra Hosahalli, situated in Chennapaana kingdom to the east of Timmasamudra, to the south of Berlahole, to the west of Sivanalli, to the north of Tagachegere, (3) Vengenalli, situated in Billagondanahalli kingdom, to the east of Chikkanahalli, to the south of Nârasimhyapuri, to the west of Todanallur and north of Jûjuvâdi, to the wise ascetic Vyâsatîrtha, disciple of Brahmanyatîrtha, who had crossed to the other shore of the ocean of the six darsanas, and was endowed with noble qualities, who was a Tatvavâdi (discourses on tatvas a term applied to the members of Mâdhva sect), high-souled and had understood the inner meaning of dharma and determined the purport of the Vedas

Lines 98—107

This is the sâsana of Krishnarâya, who is praised by all who seek favours on earth, who is the source of the prosperity of great authors, and liberal in gifts. Between making a gift and protecting it, protecting is more meritorious than making the gift. By making a gift one attains svaiga while by protecting a gift one goes to a region from which there is no fall. Protecting another's gift is twice as meritorious as making a gift oneself. By seizing another's gift one's own gift is rendered fruitless. He who confiscates land given by oneself or by others is born as a worm in ordure for sixty thousand years. The land given to Brahmans is the sole sister of all kings. She is to be neither enjoyed nor held by hand (taxed). This bridge of dharma is common to all kings and should be protected by you from time to time. Râmachandra asks this again and again of all future kings.

Virûpâksha

Note

This copper plate record which was found deposited in the Seringapatam Taluk Treasury and was forwarded by the Deputy Commissioner, Mysore District, to the Archæological Department was noticed in p. 34 of the Mysore Archæological Report for 1919. The text has now been published along with a translation and note.

The record registers the gift of three villages Chikkabbehalli with three hamlets, in the Nâgamangala kingdom, Halavumâra Hosahalli in the Channapatna kingdom and Vengenahalli in the Billagondanahalli kingdom to the ascetic of the Mâdhva sect, Vyâsatîrtha, disciple of Brahmanyatîrtha, by Krishnarâya, king of Vijayanagar.

Vyâsatîrtha was a great scholar who has composed several important works bearing on the Dvaita school of philosophy, namely, Nyâyâmrta, Tarkatândava, Chandrikâ and Bhêdôjjîvana. His guru was Brahmanyatîrtha. Tradition connects him with the Mâdhva gurus Vijayendra and Vâdunâja both of whom belonged to separate matrs but who are said to have been his disciples. He is said to have popularised Mâdhva

religion by publishing its truths in Kannada songs composed by himself. Two great devotees Purandaradâsa, a Brahman, and Kanaka, a Sûdra, who also have composed popular songs full of religious fervour and moral teachings, are said to have been his disciples. He is said to have been connected in his early age with Lakshmînârâyana-tîrtha also known as Śrîpâdaiâja who resided at Mulabâgal and who was the head of a matt at the place. The life of Vyâsatîrtha is extolled in two works Vyâsa vijaya, by Śrînivâsatîrtha and Vyâsayôgîśacharitam, by Sômanâtha. According to tradition as recorded in the first work, the king Krishnarâya was once warned of an evil muhurta approaching and he was advised to put some one else on the throne for that time. Not knowing whom to choose, the king sent out his State elephant with a garland which the animal presented to Vyâsatîrtha. The latter took his seat on the throne, averted the danger befalling the king and in the short time left him signed grants of land to Brahmans. He had the large Vyâsasamudra tank built on the Mysore and Kadapa borders. He lived for twelve years at Tirupati worshipping the god Śrînivâsa. A viindâvana or tomb at a spot called Navaviindâvana was built for him on an island in the Tungabhadra about half a mile from Ânegondi. According to a song of Purandaradâsa, his disciple, his death took place on Vilambi sam Phâlguna ba 4 which is equivalent to 8th March 1539, Saturday taking the nearest year Vilambi after the death of Krishnarâya (see Nâgavarma's *Chhandômbuḷḷi* edited by Kittel, Intro. p 133).

Vyâsatîrtha is also called Vyâsarâva and a spiritual descendant of his resides at the matt of Sôsale in T-Narsipur Taluk.

The date of the present grant is given as Ś 1438 Dhātu sam Mâr 4u 12 corresponding to 6th December 1516 A D.

For Vyâsatîrtha we have the following records —

- (1) Abbû grant of Krishnarâya to Vyâsatîrtha (E.C IX, Chennapatna 153 of 1523) (See also M A R 1919, p 35)
- (2) Gamûpura grant of Krishnarâya to Vyâsatîrtha (E C VII, Shimoga Taluk 85 of 1527)
- (3) Three inscriptions in the Tirumalai-Tirupati, North Arcot District, two in the south wall of the second prâkâra in the Venkatêśasvâmi temple, and another in the north street before the Vyâsarâya matt. These are dated in 1524 A D and record (a) a money grant by Vyâsatîrtha-śrîpâda-vadeyar to the sthânikas at Tirumalai for the service of special offerings to the gods Venkatêśa and Gôvindarâja at Tirumalai and Tirupati on certain days, and (b) the grant of house-sites at Tirumalai by king Krishnarâya to Vyâsatîrtha for building a matt (see Tirupati Devasthanam Inscriptions, Vol III, pp 329, 330, 338)
- (4) Two inscriptions at Lower Tirupati, North Arcot District, in the reign of Krishnarâya. The first of these dated in 1524 authorises Vyâsatîrtha-

siipâda-udaiyai to build his matt in the house-site of Sottaibhattai at Tirupati which was confiscated by the order of Sâluva Narasimharâya because of the theft of the temple jewels by Nambi Siriappaiyan previously and also authorises Vyâsatîrtha to receive the donor's share of the prasâdam offered in the name of Krishnarâya for the use of his matt. The second of these is dated in 1528 and records that the *sthânattâr* of Tnumalai agreed to make arrangements for conducting a festival to Śrī Gôvindarâjasvâmi from the annual income of 60 pons of the village Oddampattu gifted for the purpose by Vyâsatîrtha (*Ibid.* pp 326, 358)

- (5) A copper plate inscription dated in Ś 1447 (A D 1525-26) in the reign of Krishnadêvarâya recording the grant of the village Bettakonda renamed Vyâsasamudram with the village Kandakûru close to which is the big tank called Vyâsasamudram (Sewell's Antiquities, Vol I, p 132, Madras Epigraphical Report, C P 13 of 1905)
- (6) Stone inscription at Kottapalli near the Pôtarâju temple dated in S 1445 Svabhânu in the reign of Krishnadêvarâya recording the grant of some land to the deity by Vyâsatîrthasrîpâda-udayalu (Inscriptions in Ceded Districts, p 382, No 50, also Rangacharya's Inscriptions in the Madras Presidency, p 622, No 533)
- (7) An inscription on the south wall of the mandapa in front of the Vitthala temple at Hampe, Bellari District, records the grant of some villages by Krishnarâya in Ś 1435 for services in that temple. Among the donees a certain share is assigned to Guugalu Vyâsarâyaru. Vyâsarâya is a name often applied to Vyâsatîrtha (S I I, Vol IV, p 72) No 277)
- (8) Jakkaiâjanahalli and Kannêrumadugu grants of Krishnarâya dated 1521 A D for Vyâsatîrtha (M.A.R 1912, p 50)

For a reference to Vyâsatîrtha's part in the religious activities of Krishnadêvarâya's court and his relation with his contemporary Vallabhâchârya, see Gada's *Sampadâlâyâlîpikê* and Muralîdharadâsa's *Śrîvallabhâchârya-charitra* quoted in Seshagiri Sastri's Rep San Tam MSS 1896-97, pp 16 and 24

SHIMOGA DISTRICT.

29

SORAB TALUK

At the village Mâvali in the hobli of Sorab, writing on a vîragal below inscription No 1 of Sorab Taluk, published in E C Vol VIII (Plate XVIII, 2)

Old Kannada language and characters

ಸೊರಬ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಮಾವಳಿ ಗ್ರಾಮದ ವೀರಗಲ್ಲು , ಸೊರಬ ತಾಲ್ಲೂಕು ಪ್ರಿಂಟ್ ನಂಬರು 1ನೆಯ ಶಾಸನದ ಕೆಳಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು

- 1 ಶ್ರೀಧ್ಮಸಾಗರ
- 2 ಮದನಗಾರಸರ್ ಕೊಟ್ಟೋರ್ಮವ್ವೆಳ್ಳಕೆಟೆಯ ತೆಬ್ಬಣ ಕೋಡಿಯ ಗೋಳಿಯ ಕೆಟೆಗೆಕಾಲ್ಗೆ
- 3 ಒಮ್ಮತ್ತಕ್ಕೆಯು ಉಂ
- 4 ನಿದ[ಱ]ರಕ್ಕೆಗೆ ಇದಾನಟಿದೊ ವಾರಣಾಸಿಯುಳ್ ನಿಧ್ಧಪರ್ವರ ಕೊನ್ನೋನ ಲೋಕಕೆಸಲೆ
- 5 ಇದಾನ್ಯಾದೊನ್ನಲ್ಯಣಭಗಿ ಕೆಟ್ಟು ಕೆಸವನ ಮಡಿದಾಕಲನ್

Transliteration

- 1 Śrī Dhmasāgara
- 2 Madanagārasar kottōr Mavvelva-kereya tenkana kōḍiya Gōliya-kerege kālge
- 3 ormmattar kkeyu-um
- 4 nida[ra] rakkege idān alido Vāranāsiyul Siddha Parvvara kondōna lōkake salge
- 5 idān kādōn kalyana-bhagi Kelgu-Kesavana madidā kalan

Translation

Śrī Dhamasāgara Madanagārasar granted one mattar of wet land for the maintenance of the tank Gōliyakere and its channel situated at the southern weir of the tank at Mavvelva (Māvali) May its destroyer attain the regions to which those who slay Siddhas and Brahmans go He who protects this will be blessed.

Kelgu Kēsava engraved this stone

Note

This record was engraved below the inscription published previously as Sorab No 1 at Māvali It records a grant of land made for the maintenance of a tank at that village The donor is Madanāgarasar a chief, also referred to in the above record (Sorab No 1) who was a subordinate of the Rāshtrakūta king Gōvinda III and the record has been assigned to C 797 A D by Rice The present inscription engraved below may also belong to the same date

30

At the same village, on a *nshadhikallu* stone

Kannada language and characters.

ಅದೇ ಮಾವಳಿ ಗ್ರಾಮದಲ್ಲಿರುವ ನಿಷಧಿಕಲ್ಲು

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾ [ದಾ]
- 2 ಮೋಘಲಾಂಛನಂ ಜೇಯಾತ್ಪ್ರಳೋಕೈ

- 3 ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಸಾಸನಂ || ಶ್ರೀ [ಮೂ]
- 4 ಲ ಸಂಗ ಕುಂಡಕುಂದಾನ್ವಯದ
- 5 ಕಾಣೂರ್ಗಣ ಮಾಧವಚಂದ್ರದೇವ[ರಗು]
- 6 ಡ್ಡಿ ನಾಗವೈ ಗೋಕವೆಯಮಗಳು ಸ[ಮಾ]
- 7 ಧಿ ವಿಧಿಯಿಂದ ಮುಡಿಹ ಸ್ವರ್ಗ
- 8 ಸ್ತೆಯಾದಳು ಮಂಗಳಮಹಾ
- 9 ಶ್ರೀ ಶ್ರೀ

Note

This records the death by the Jain rite of *śmādhī* of a woman named Nāgavve, daughter of Gōkave and disciple of Mādhavachandradêvar belonging to Mûlasangha, Kundakundānvaya and Kânû-gana. The inscription begins with the usual verse in praise of Jina-sâsana or Jain faith.

No date is given. The characters seem to belong to the 12th century. The Jain guru Mādhavachandra is referred to in E C VII, Shimoga 64 of C 1112 A.D. and also in E C VIII, Sagai 151.

31

At the same village Mâvali, on a lamp pillar in front of the Banasankari temple

Kannada language and characters

ಅದೇ ಮಾವಳಿ ಗ್ರಾಮದ ಬನಶಂಕರಿ ಅಮ್ಮನವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ ದೀಪಮಾಲೆ ಕಂಬದಲ್ಲ.

1. ಪಾರ್ಥಿವಸಂವತ್ಸ
- 2 ರದ ಕಾರ್ತಿಕ ಬರಲು
- 3 ಶ್ರೀಮತು ಮವಲಿಯ
- 4 ಬನದ ದೇವತೆಯ ಒ
5. ಕ್ಕಲು ಬುಸುಒಜನಮ
- 6 ಗ ಬೊಂಪೋಜನು ನಿ
- 7 ಲಸಿದ ದೀಪಮಾಲೆ
- 8 ಕಂಭ ಶ್ರೀ

Note

This inscription records the setting up of a lamp pillar by Bommôja, son of Busuôja, devotee of the goddess Banadadêvate (Banasankari) of the village Mavali (Mâvali). The date of the record is given as Pârthiva sam Kârtika ba 1. No Śaka year is given. The characters of the epigraph seem to belong to the 15th century A.D.

At Kuppagadde in Anavatti hobli, on a slab at the threshold of the navaranga in the Râmêśvara temple

Kannada language and characters

ಅನಪ್ಪ ಹೋಬಳಿ ಕುಪ್ಪಗಡ್ಡೆ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಹೊಸಲಿನಲ್ಲಿ ಕೆಳಗಡೆ ಚಪ್ಪಡಿಯಮೇಲೆ ಬರೆದಿರುವುದು

- 1 ರಾಮೇಶ್ವರದೇವರಿಗೆ
2. ರುಕುಮೈಯ್ಯನೊ ಪೊಪಿ
- 3 ಸಿದ ಶರೀರ

Note

This contains the name of a devotee who made a pilgrimage to the above-mentioned temple of Râmêśvara and got his name and figure engraved. His name is given as Rukumaiya. The characters seem to belong to the 17th century A.D.

On a slab in the floor of the mukhamantapa of the same temple

Kannada language and characters.

ಅದೇ ಕುಪ್ಪಗಡ್ಡೆ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ 1ನೆಯ ಅಂಕಣದಲ್ಲಿ ಬರೆದಿರುವುದು

- 1 ಕುಪ್ಪರನನುರಾಮೈಲಿಂ
- 2 ಗಗೆ ವೇಪಿಶಿದ ಶರೀರ

Note

This also contains the name of a devotee of the god Râmelinga or Râmêśvara —Kupparasa. The characters seem to belong to the 17th century A.D.

SAGAR TALUK.

On a piece of cannon set up before the Travellers' Bungalow at Anandapur in the hobli of Anandapura.

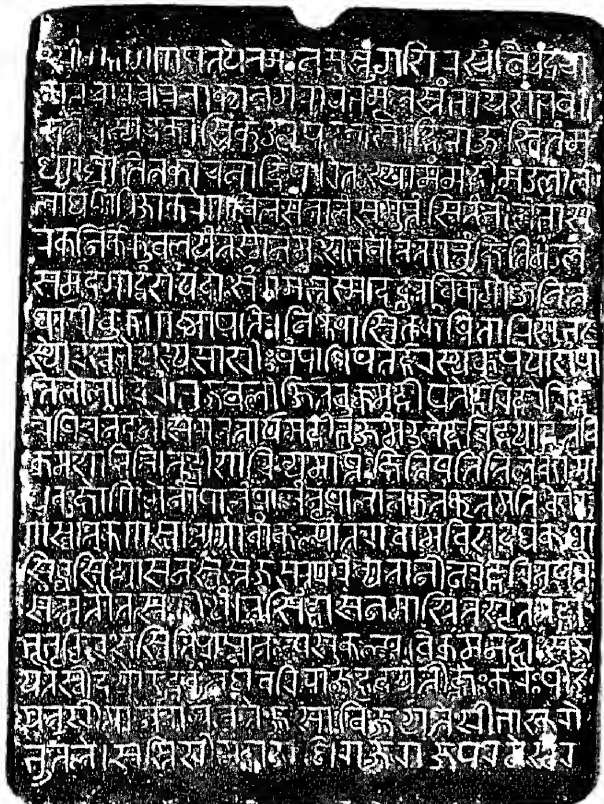
Kannada language and characters

ನಾಗರದ ತಾಲ್ಲೂಕು ಆನಂದಪುರದ ಹೋಬಳಿ ಕನಕಾ ಗ್ರಾಮದಲ್ಲಿ ಸರ್ಕಾರಿ ಬಂಗಲೆ ಮುಂದೆ ನಟ್ಟ ಫಿರಂಗಿಯ ಮೇಲೆ ಬರೆದಿರುವುದು

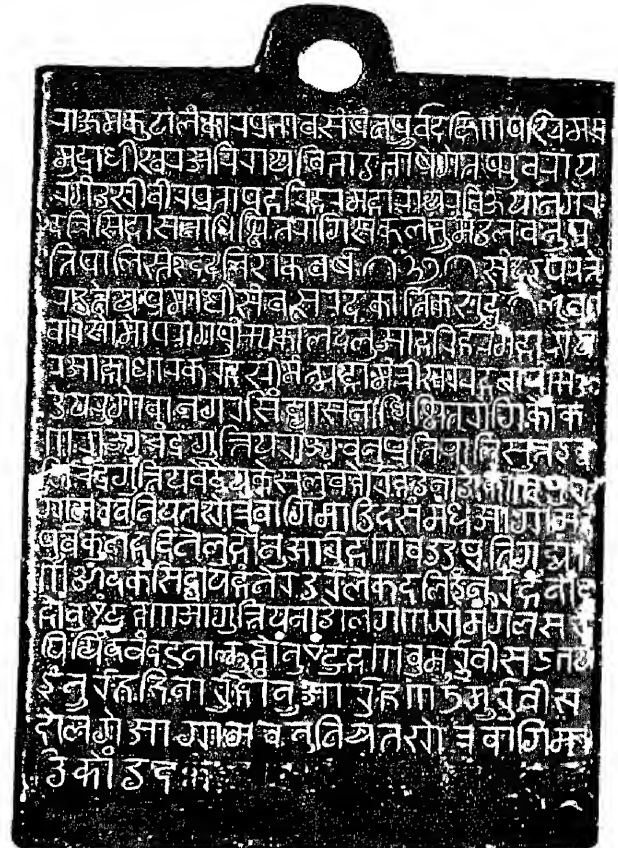
1. ಕ್ಷೇತ್ರಪಾ
- 2 ಲಗಂಗ
- 3 ನಾಥ

Note

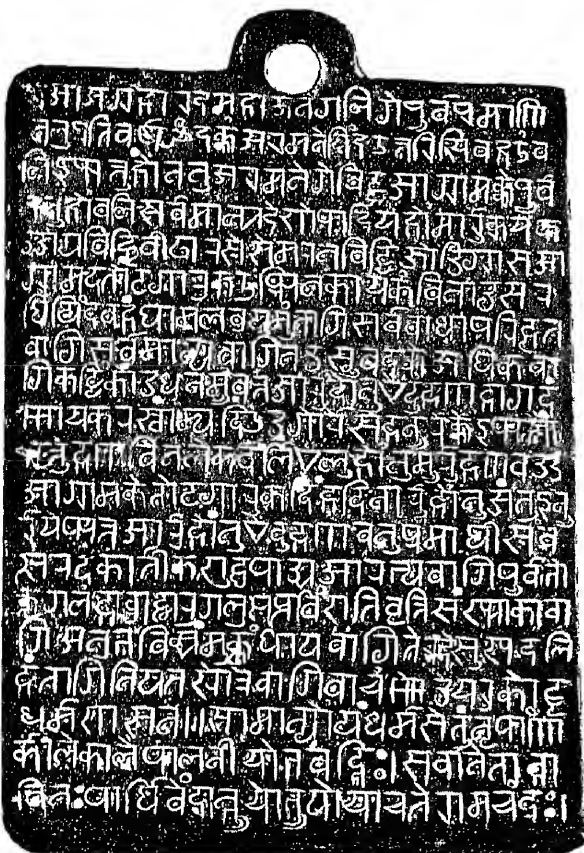
This piece of cannon was brought from the fort at Anandapura, said to have been constructed by the kings of Keladi. The name of the piece is carved



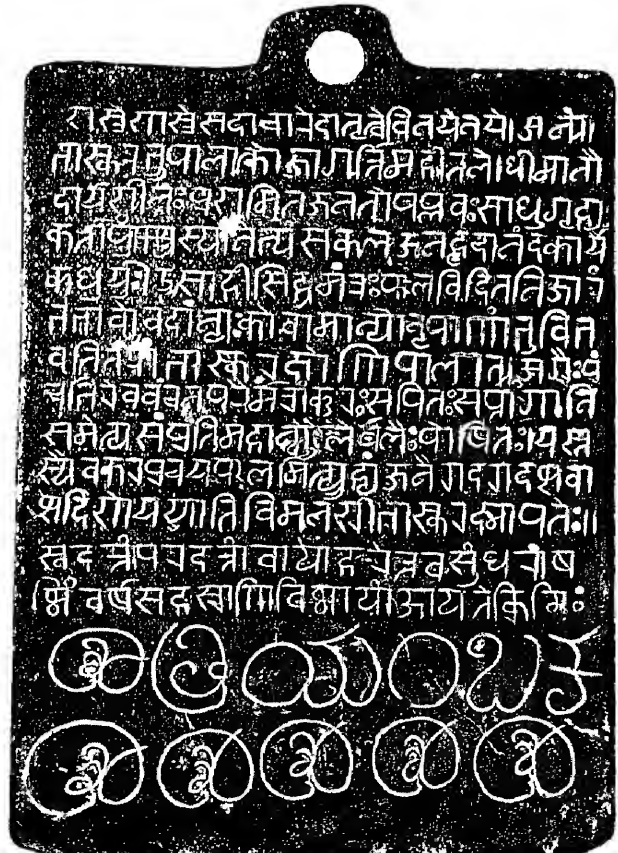
1



2



3



4

on it as Kshêtrapâla Gamganâtha The characters may belong to the 18th century
A.D. No date is given

35

At the village Mallandûru in the hobli of Ânandapura, on a mâstikal
Size 4'×9".

Kannada language and characters

ಸಾಗರದ ತಾಲ್ಲೂಕು ಅನಂದಪುರದ ಹೋಬಳಿ ಮಲ್ಲಂದೂರು ಒಕ್ಕಿ ಪ್ರಮಾಣಿ ಹಕ್ಕುಲಿಲ್ಲರವ ಕಲ್ಲು

ಪ್ರಮಾಣ 4'×9".

1	ಸ್ವಸ್ತಿ ಶ್ರೀಮತುವೀ	11.	ರಜಡವಾರಚೆ
2	ರಹರಿಹರರಾ	12	ಲಬಯಚನೆ
3	ಯ ಪ್ರಿತ್ವಿರಾಜ್ಯವನಾ	13	ಟತೀರಿದ್ವಲ್ಲ ಆ
4	ಳುವಲ್ಲ||ಸಕ	14.	ಮದವಳಿಗೆ
5	ವರುಸ	15.	ಬೊಮ್ಮಕ್ಕನು
6	೧೩೦೯ನೆ	16.	ಮಹಸತಿ
7	ಕ್ಷೆಯಶವಳ	17	ಯಾಗಿದೇವ
8	ರ ಜೆಬ್ಬಹುಳಡ	18.	ಲೋಕಪ್ರತ
9	ಸಮಿಗುರುವಾರ	19.	ರದರು
10	ಲ ಮಲೆಯಂದೂ		

Note

This record belongs to the reign of Harihara II (1377-1404), Vijayanagar king. It records the death as *mahâsati* (great Satî) of a woman named Bommakka on the death of her husband Jadavâra Cheli Bayachissetti of the village Maleyandûr (Mallandûru)

The date of the record is given as Ś 1309 Kshaya sam Jyêshtha ba. 10 Guruvâra and is equivalent to May 23, 1386 A.D., a Wednesday and not Thursday according to Svâmi Kannu Pille's Ephemeris.

36

Kânvpura grant of Harihara II dated Ś 1321 in the possession of Patel Râmappa of Gauja in the same hobli of Ânandapura (Plate XXV)

3 plates Nandi Nâgarî characters Sanskrit language

ಅನಂದಪುರದ ಹೋಬಳಿ ಗೌಜ ಅಗ್ರಹಾರದ ಪಟೇಲ್ ರಾಮಪ್ಪನವರಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ

ಮೂರು ಹಲಗೆಗಳು ಉಂಗುರಸಹಿತವಾಗಿದೆ ಮೊಹರು ಇಲ್ಲ

I B—

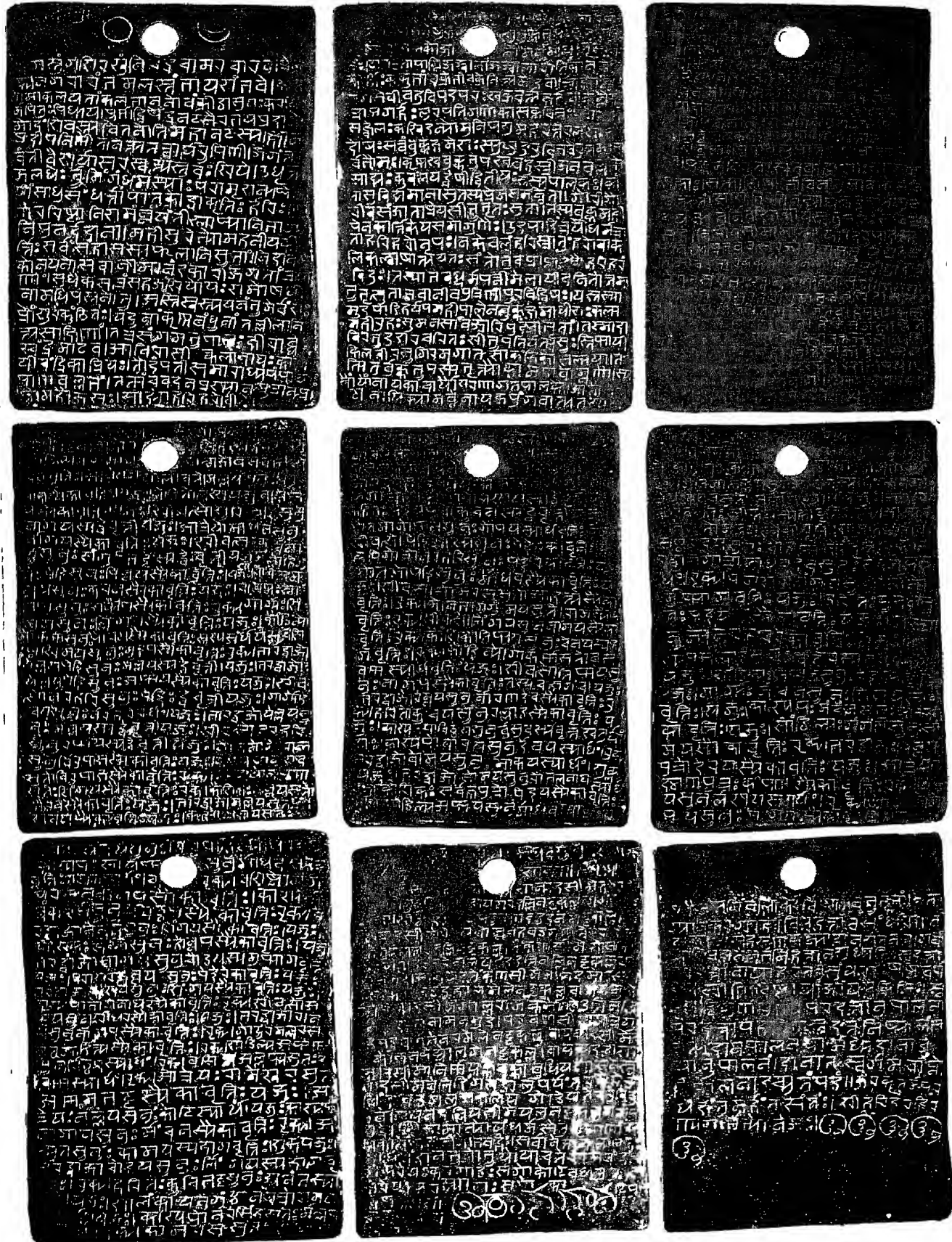
- 1 ಶ್ರೀಮಹಾಗಣಪತಯೇನಮಃ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾ
- 2 ಮರಚಾರವೆ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ||

- 3 ಕರ್ನೇಯಸ್ಯ ಚಕಾಂತಿ ಕುಂಡಲಪದನ್ಯನ್ತಾಯಿ ರಾಜಸ್ಥಿತಂ ಮ
4 ಧ್ಯೋದ್ಯೋತಿತ ಕಾಂಚನಾದ್ರಿಪರಿತಃ ಶ್ಯಾಮಂ ಮಹೀಮಂಡಲಂ | ಲೀ
5 ಲಾರ್ಧಂ ಗಿರಿಜಾಕರೇಣ ವಿಲಸಂ ನಾಲಂ ಸಮುತ್ತಂ ಸಿತಂ ನೀಲಂ ಭಾಸು
6 ರ ಕರ್ನಿಕಂ ಕುವಲಯಂ ತಸ್ಯೈವ ನಮಃ ಶಂಭವೇ | ತತ್ಪಾತುಂಕ್ಷಿತಿ ಮಂಡಲಂ
7 ಸಮುದಗಾದ್ಯಂತೇ ಯದೋಃ ಸಂಗಮಸ್ತಸ್ಮಾದದ್ಭುತ ವಿಕ್ರಮೋ ಜನಿ ತ
8 ಧಾ ಶ್ರೀ ಬುಕ್ಕಣಕ್ಷ್ಮಾಪತಿಃ | ನಿಷ್ಯಂಪಾಸ್ಥಿತಕಂಪಿತಾರಿ ಸುಭಟ
9 ಸ್ಯೋರಘಲೇ ಯಸ್ಯ ಸಾ ಶ್ರೀಃ ಪುಪಾಧಿಪತೇರ್ಹರಸ್ಯ ಕೃಪಯಾ ಶಂ ಪಾ
10 ತಿ ಲೋಲಾ ಚರಂ | ಭುಜಬಲೋರ್ಜಿತ ಬುಕ್ಕಮಹೀಪತೇರ್ಹರಿಹರೇರಿಹ
11 ರೇಪಿ ಚ ನಂದನೇ | ಸಮವತಾರ್ಯ ಮಹೀಂ ಭುಜಮಂಡಲೇ ಹರಿಹಯಾದ್ಭುತ ವಿ
12 ಕ್ರಮಶಾಲಿನಿ | ತದ್ಧೀಶಾಚ್ಯಮಾಪ್ತಃ ಕ್ಷಿತಿಪತಿ ತಿಲಕೋ ಮಾ
13 ಧವಃ ಕ್ಷೋಣಮೇನಾಂ ಪಾಲಂಪಾಲಂ ನೃಪಾಶಾನಕೃತ ಕೃತಮತಿಃ ಕೊಂಕ
14 ಣಸ್ಥಾನ್ ಕಣಸ್ಥಾನ್ | ಗೋವಾಂ ಕಲ್ಪಾಂತ ರಾವಾಮವಿಶದದಧ ಕಥಾ
15 ಸಿದ್ಧಸಿಂಹ್ಯಾಸನಸ್ಥಪ್ತೇಜಸ್ಥಾರಂವ್ಯತಾನೀ ನರಹರಿ ನೃಪತಾ
16 ಸಂನ್ಮತಾತತ್ತ್ವಕೀಯಂ | ತತ್ಸಿಂಹಾಸನಮಾಶ್ರಿತ ಶೈತಮಹಾ
17 ಭೂಭೃಚ್ಛರಃ ಸಂಸ್ಥಿತಪ್ರಾಪ್ತಾನಲ್ಪಸುಕಲ್ಪವಿಕ್ರಮಮಹಾಃ ಸಂಜಾ
18 ಯತ ಸ್ಯೋದಯೋ ಉದ್ಗಚ್ಛಂನಧ ಪರಿಪಾಳಹೃದಯಂ ತೀಕ್ಷ್ಣೈಃ ಕರೈಃ ಪೀಡ
19 ಯನ್ ಶ್ರೀಮಾನ್ಮಾಧವ ತೇಜಸಾ ವಿಜಯತೇ ಶ್ರೀಭಾಸ್ಕರೋ
20 ಭೂತಲೇ | ಸ್ಯಂತಿ ಶ್ರೀ ಮಹಾ [ರಾ] ಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ

II A—

- 21 ರಾಜಮಕುಟಾಲಂಕಾರ ಪ್ರಭಾವನಂಪಂನ ಪೂರ್ವದಕ್ಷಿಣಪಶ್ಚಿಮ ಸ
22 ಮುದ್ರಾಧೀಶ್ವರ ಅರಿರಾಯವಿಭಾಡ ಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯ
23 ರಗಂಡ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಹರಿಹರಮಹಾರಾಯರು ವಿಜಯಾನಗರ
24 ದಲ್ಲಿ ನಿ[ಂ]ಹಾಸನಾಧಿಸ್ಥಿತರಾಗಿ ಸಕಲ ಭೂಮಂಡಲವನು ಪ್ರ
25 ತಿಪಾಲಿಸ್ತಂ ಇದ್ದಲ್ಲಿ ಶಕ ವರ್ಷ ೧೩೨೧ ನಂದು ಇಪ್ಪತ್ತೆ
26 ರಡನೆಯ ಪ್ರಮಾಧೀ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧೫ ಬುಧ
27 ವಾರ ಸೋಮೋಪರಾಗ ಪುಂಣ್ಯಕಾಲದಲು ಆ ಹರಿಹರಮಹಾರಾಯ
28 ರ ಆಜ್ಞಾಧಾರಕರಹ ಶ್ರೀಮಂತ್ರಿಹಾಮಂತ್ರಿಶೈವರಹ ಬಾಚಂಣ್ಣ ಒ
29 ಡೆಯರು ಗೋವಾನಗರಸಿಂಹ್ಯಾಸನಾಧಿಸ್ಥಿತರಾಗಿ ಕೊಂಕ
30 ಣ ರಾಜ್ಯ ಚಂದ್ರಗುತ್ತಿಯ ರಾಜ್ಯವನು ಪ್ರತಿಪಾಲಿಸುತ್ತ ಇದ್ದ
31 ಲಿ ಚಂದ್ರಗುತ್ತಿಯ ವೇಂರೆಯಕ್ಕೆ ಸಲುವ ಹೊರಹಣೆ ನಾಡಕಾಣ್ಯಪುರ
32 ಗ್ರಾಮವನು ನಿಯತ ಶ್ರೋತ್ರವಾಗಿ ಮಾಡಿದ ಸಂಮಂಧ ಆಗ್ರಾಮದ
33 ಪೂರ್ವಕುಳ ಹದಿನೇಳು ಹೊನ್ನು ಆರ್ಕು ಹಣವೆಡ್ಡ ಪ್ರತಿ ಗದ್ಯಾ
34 ಣಬಂದಕಂ ಸಿದ್ಧಾಯ ಹಂನೇರಡರ್ಕ ಲೆಕದಲಿ ಇನ್ನೂರ್ಹಂನೊಂದು
35 ಹೊನ್ನು ಎಂಟುಹಣ ಆಗುತ್ತಿಯ ನಾಡೊಳಗಣ ಗ್ರಾಮಗಳಸರ
36 ಧಿಯಿಂದ ಬಂದದು ನಾಲ್ಕುಹೊನ್ನು ಎಂಟುಹಣವು ಮೂರ್ಕುವೀಸ ಉಭಯಂ

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- 37 ಇಂನೂರ್ ಹದಿನಾರುಹೊಂನು ಆರ್ರುಹಣಲು ಮೂರ್ವೀಸ
38 ದೊಳಗೆ ಆ ಗ್ರಾಮವನು ನಿಯತ ಶ್ರೋತ್ರವಾಗಿ ಮಾ
39 ಡಿಕೊಂಡದ

II B—

- 40 ಕೈ ಆ ಅಗ್ರಹಾರದ ಮಹಾಜನಂಗಳಿಗೆ ಪೂರ್ವಪ್ರಮಾಣ
41. ನಲು ಪ್ರತಿವರ್ಷ ಒಂದಕ್ಕಂ ಅರಮನೆಯಿಂದ ಉತ್ತರಿಸಿಬಹ ಉಂಬ
42 ಳಿ ಇಪ್ಪತ್ತು ಹೊಂನನು ಅರಮನೆಗೆ ಬಿಟ್ಟು ಆಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ
43 ದಲು ಹೊಂಬಳಿ ಸರ್ವಮಾನ್ಯ ದೇಶೋಪಾದಿಯ ಹೊಂಮಾರು ಕ್ರಯಕ
44 ಡ್ಡಾಯ ಬಿಟ್ಟಿ ಬೀಡಾರ ಸೇಸೆ ಮರನ ಬಿಟ್ಟಿ ಜೋಡಿಗ್ರಾಸ ಆ
45 ಗ್ರಾಮದ ತೋಟಗಾರುಕ ಉಪ್ಪಿನಕಾಯಕಂಬಿನಾಡಸರ
46 ಧಿಯಿಂದ ಬಹಂಧಾ ಮಳಬ್ರಯ ಮುಂತಾಗಿ ಸರ್ವಬಾಧಾ ಪರಿಹೃತ
47 ವಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡಸುವುದಕ್ಕೆ ಅಧಿಕವಾ
48 ಗಿ ಕಟ್ಟಿಕೊಂಡ ಧನ ಮೂವತ್ತಾರುಹೊಂನು ಐದುಹಣ ಹಾಗೆದಂ
49 ಣ್ಣಾಯಕರ ಸ್ವಾಮ್ಯದಿಂ ಉಪಗೂರ್ ಸಹ ನೂರ್ಕ್ಕೆ ಇಪ್ಪತ್ತೊಂ
50 ಭತ್ತು ಹಣವಿನ ಲೆಕದಲಿ ಏಳುಹೊಂನು ಮೂರ್ರು ಹಣವಡ್ಡ
51 ಆ ಗ್ರಾಮಕ್ಕೆ ತೋಟಗಾರುಕದಿಂ ಹದಿನಾರುಹೊಂನು ಅಂತು ಇನೂ
52 ರ್ ಯೆಪ್ಪತ್ತಾರು ಹೊಂನು ಐದುಹಣವನು ಪ್ರಮಾಧೀ ಸಂವ
53 ತ್ಸರದ ಕಾರ್ತಿಕ ಶುದ್ಧ ಪಾಡ್ಯ ಅರಭ್ಯವಾಗಿ ಪೂರ್ವ ಭೋ
54 ಕ್ತಗಳಂಕ ಬ್ರಾಹ್ಮರುಗಳು ಸಪ್ತವಿಂಶತಿವೃತ್ತಿ ಸಂಖ್ಯಾಕಾವಾ
55 ಗಿ ಅನುಭವಿಸ್ತಂ ಮುಕ್ಕಂಧಾಯವಾಗಿ ತೆರದೆ ಸುಖದಲಿ
56 ಹಂತಾಗಿ ನಿಯತ ಶ್ರೋತ್ರವಾಗಿ ಬಾಚಂಣ್ಣೊಡೆಯರು ಕೊಟ್ಟ
57 ಧರ್ಮಶಾಸನ|| ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುಂ ನೃಪಾಣಾಂ
58 ಕಾಲೆಕಾಲೆ ಪಾಲನೀಯೋ ಭವದ್ಭಿಃ | ಸರ್ವಾನೇತಾನ್ಘಾ
59 ವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಘ್ರಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ |

III A—

- 60 ಶಸ್ತ್ರೇ ಶಾಸ್ತ್ರೇ ಸದಾಚಾರೇ ದಾತೃತ್ವೇ ವಿನಯೇ ನಯೇ | ಅನ್ಯೋ
61 ಭಾಸ್ಕರಭೂಪಾಲಾತ್ಮೋ ಜಾಗತ್ತಿಮಹೀತಲೆ | ಧೀಮಾನೌ
62 ದಾರ್ಯಶೀಲಃ ಪ್ರಶಮಿತಜನತೋಪಪ್ಲವಃ ಸಾಧುಗೃಹ್ಯಃ
63 ಕರ್ತೃಪುಂಣ್ಯಸ್ಯ ನಿತ್ಯಂ ಸಕಲಜನಹೃದಾನಂದಕಾರ್ಯು
64 ಕಧುರ್ಯುಃ | ಉತ್ಸಾಹೀ ಸಿದ್ಧಮಂತ್ರಿಃ ಫಲವಿದಿತ ನಿಜಾರಂ
65 ಭ ಭಾವೋ ವದಾಂಸ್ಯಃ ಕೋವಾ ಮಾನ್ಯೋ ನೃಪಾಣಾಂ ಭುವಿ ಭ
66 ವತಿತರಾಂ ಭಾಸ್ಕರ ಕ್ಷೋಣಿಪಾಲಾತ್ | ಅಗ್ರೈಃ ಪಂ
67 ಚಭಿರೇವ ವಂಚನಪರೈರ್ಮಂತ್ರಾಂಕುರಃ ಸಪಿತಃ ಸಪ್ತಾಂಗಾನಿ
68 ಸಮೇತ್ಯ ಸಂಪ್ರತಿಮಹಾನ್ಮೂರ್ತ್ಯುರ್ಬಲೈಃ ಪೋಷಿತಃ | ಯಸ್ತ
69 ಸೈವ ಕರಪ್ರಚಯಫಲಮಿತ್ಯಾಹ್ಯಂ ಜನೈರಾದರಾದಪ್ಪವಾ

70. ಪ್ಲದಿಶೋಯಯಾತಿ ವಿಮಲ ಶ್ರೀ ಭಾಸ್ಕರಕ್ಷ್ಮಾಪತೇಃ ॥
 71. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ ವನುಂಧರಾಂ ಪ
 72. ಪ್ಲಿಂ ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿಃ
 73. ಶ್ರೀ ತ್ರಿಯಂಬಕ
 74. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

I B—

1. ಶ್ರೀ ಮಹಾಗಣಪತये नमः नमस्तुंगशिरश्चुविचंद्रचा
2. मरचारवे । त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ॥
3. कर्णे यस्य चकास्ति कुंडलपदन्यस्ताहिराजस्थितं म
4. ध्योद्योतित कांचनाद्रिपरितः श्यामं महीमंडलं । ली
5. लार्थं गिरिजाकरेण विलसं नालं समुत्तंसितं नीलं भासु
6. रकर्णिकं कुवलयं तस्मै नमः शंभवे । तत्पातुं क्षितिमंडलं
7. समुदगाङ्गो यदोः सङ्गमस्तस्मादद्भुतविक्रमोजनि त
8. था श्री बुक्कणक्षमापतिः । निष्कंपास्थितकंपितारिसुभट
9. स्योरस्थले यस्य सा श्रीः पंपाधिपतेर्हरस्य कृपया शंपा
10. ति लोला चिरं । भुजवलोर्जितबुक्कमहीपतेर्हरिहरेरिह
11. रेपि च नन्दने । समवतार्य महीं भुजमंडले हरिहयद्भुतवि
12. क्रमशालिनि । तद्धीशाचिव्यमाप्तः क्षितिपतितिलको मा
13. धवः क्षोणिमेनां पालं पालं नृपालानकृतकृतमतिः कोंक
14. णस्थान् कणस्थान् । गोवां कल्पान्तरावामविशदथ कथा
15. सिद्धसिंहासनस्थस्तेजस्फारं व्यतानी नरहरिनृपतौ
16. संन्मतौ तत्स्वकीयं । तत्सिंहासनमाश्रितशृतमहा
17. भूभृच्छिरः संस्थितिप्राप्तानल्पसुकल्पविक्रममहाः संजा
18. यते स्वोदयो उद्वच्छनय वरिपालहृदयं तीक्ष्णैः करैः पीड
19. यन् श्रीमान्माधवतेजसा विजयते श्रीभास्करो
20. भूतले । स्वस्ति श्रीमहा[रा]जाधिराज राजपरमेश्वर

II A—

21. राजमकुटालंकारप्रभावसंपन्न पूर्वदक्षिणपश्चिमस
22. मुद्राधीश्वर अरिराय विभाड भाषेगे तण्णुवराय
23. रಗಂಡ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಹರಿಹರ ಮಹಾರಾಯರು ವಿಜಯಾನಗರ
24. ದಲ್ಲಿ ಸಿಂಹಾಸನಾಧಿಷ್ಠಿತರಾಗಿ ಸಕಲಭೂಮಂಡಲವನು ಪ್ರ
25. ತಿಪಾಲಿಸ್ತೆ ಇದ್ದಲ್ಲಿ ಶಕವರ್ಷ ೧೩೨೧ ಸೆಂಟು ಇಂಪತ್ತೆ
26. ರಡನೆಯ ಪ್ರಮಾಣಿಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧೪ ಬುಧ
27. ವಾರ ಸೋಮೋಪರಾಗಪುಂಜ್ಯಕಾಲದಲ್ಲು ಆ ಹರಿಹರಮಹಾರಾಯ
28. ರ ಆಜ್ಞಾಧಾರಕರಹು ಶ್ರೀಮಂನಮಹಾಮಂತ್ರಿಶ್ವರರಹು ಬಾಚಣ್ಣ ಆ
29. ಡೆಯರು ಗೋವಾನಗರ ಸಿಂಹಾಸನಾಧಿಷ್ಠಿತರಾಗಿ ಕोंक
30. ण राज्य चंद्रगुप्तिय राज्यवनु प्रतिपालिसुत्त इद्
31. लि चन्द्रगुप्तिय वैठेयके सलुव होरहडे नाड काण्वपुर

32. ग्रामवनु नियतश्रोत्रवाणि माडिद संमध आ ग्रामद
33. पूर्वकुळ हदिनेळु होंनु आरु हणवडु प्रतिगद्या
34. ण ओंदकं सिद्धाय हंनेरडरं लेकदलि इंचूरहंनोंडु
35. होंनु एंडु हण आगुत्तिय नाडोळगण ग्रामंगळ सर
36. थियिंद बंदडु नाळकु होंनु एंडु हणवु मूरु वीस उभयं
37. इंचूर हदिनारु होंनु आरु हणउ मूरु वीस
38. दोळगे आ ग्रामवनु नियत श्रोत्रवाणि मा
39. डि कोंडद

II B—

40. के आ अग्रहारद महाजनंगळिगे पूर्वप्रमाणि
41. नलु प्रतिवर्ष ओंदकं अरमनेयिंद उत्तरिसि बह उंब
42. ठि इप्पत्तु होंननु अरमनेगे बिट्टु आ ग्रामके पूर्व
43. दलु होंबळि सर्वमान्यदेशोपादिय होंमारु क्रयक
44. डाय बिट्टि बीढारसेसे मरन बिट्टि जोडिग्रास आ
45. ग्रामद तोटगारुक उप्पिनकाय कंवि नाडसर
46. थियिंद बहंथा मळत्रय मुंतागि सर्वबाधापरिहृत
47. वाणि सर्वमान्यवाणि नडसुवुदके अधिकवा
48. गि कट्टिकोंड धन मूवत्तआरु होंनु एंडु हणहाग दं
49. ण्णायकरस्वांम्यदि उडुगोरें सह नूरुके इप्पत्तों
50. भत्तु हणविन लेकदलि एळु होंनु मूरु हणवडु
51. आग्रामके तोटगारुकदि हदिनारु होंनु अंतु इंचूर
52. रं येप्पत्त आरु होंनु एंडु हणवनु प्रमाथी संव
53. त्सरद कार्तीक शुद्ध पाड्य आरभ्यवाणि पूर्वभो
54. कृगळह ब्राह्मरुगळु सप्तविंशतिवृत्तिसंख्याकावा
55. गि अनुभविस्तं मुक्कंधायवाणि तेरदे सुखदलि
56. हंतागि नियत श्रोत्रवाणि वाचंणोडेयरु कोट्ट
57. धर्मशासन ॥ सामान्योयं धर्मसेतुं नृपाणां
58. काले काले पालनीयो भवद्भिः । सर्वानेतान्भा
59. विनः पार्थिवैर्द्वान्भूयोभूयोयाचते रामचन्द्रः ।

III A—

60. शस्त्रे शास्त्रे सदाचारे दातृत्वे विनये नये । अन्यो
61. भास्करभूपाळात्को जागर्त्ति महीतले । धीमानौ
62. दार्यशीलः प्रशमितजनतोपप्लवः साधुगृह्यः
63. कर्त्ता पुंण्यस्य नित्यं सकलजनहृदानंदकार्यै
64. कथुर्युः । उत्साही सिद्धमंत्रः फलविदितनिजारं
65. भभावो वदान्यः को वा मान्यो नृपाणां भुविभ
66. वति तरां भास्करक्षोणिपालात् । अत्रैः पं
67. चभिरेव वंचनपरैर्मंत्रांकुरः सपितः सप्तांगानि
68. समेत्य संप्रति महान्मूलैर्बलैः पोषितः । यस्त
69. स्यैव करप्रचयफलमित्यूह्यं जनैरादरादष्टवा

70. ष्टदिशो ययातिविमल श्री भास्करक्षमापतेः ॥
 71. स्वदत्तां परदत्तां वा यो हरेत्त वसुंधरां व
 72. ष्टि वर्षसहस्राणि विष्टायां जायते किमिः
 73. श्री त्रियंबक
 74. श्री श्री श्री श्री श्री

Transliteration

I B—

- 1 sri Mahâ-Ganapatayê namah namas tumba-siraś-chumbi-chandra-châ-
 2 mara-chârave | trailôkya-nagaiârambha-inûlastambhâya Śambhave ॥
 3 karnê yasya chakâsti kumdala-pada-nyastâhi-râja-sthitam ma-
 4 dhyô¹ dyôtitâ-kâmchanâdri-paritah śyâmam mahîmamdalam | li-
 5 lârtham Girijâ-karêna vilasam-nâlam samuttamsitam nîlam bhâsu-
 6 ra-karnîkam kuvalayam tasmai namah Śa[m]bhave | tat-pâtum kshîtimam-
 dalam
 7 samudagâd vamsê Yadôh Sangamas tasmâd adbhuta-vikramô'jani ta-
 8 thâ sri Bukkana-kshimâpatih | nishkampâsthita-kampitâri-subhata-
 9 syôrasthalê yasya sâ śrîh Pampâdhipatêr Harasya kripayâ sam pâ-
 10 ti lôlâ chiram | bhûja-balôrjita-Bukka-mahîpatêr Hariharê'riha-
 11 rê pi cha namdane | samavatârya mahim bhûja-mamdale harihayâdbhuta-vi-
 12 kramaśâlîni | tad-dhî-sâchivyam âptah kshîtipati-tilakô Mâ-
 13 dhavah kshônim ênâm pâlam pâlam nripâlân akrita krita-matih Komka-
 14 nasthân kan isthân | Gôvâm kalpâmta-râvâm avisad atha kathâ-
 15 siddha-simbyâsanasthas tējaspâram vyatânî [n] Naraharî-nripatau
 16 samnmatau tat svakiyam | tat-simhâsanam âsûta srita-mahâ-
 17 bhûbhrich-chhîrah-samsthitî-prâptânalpa-sukalpa-vikrama-mahâh samjâ-
 18 yate svôdayô udgachchhamnu atha va [i] ri-pâla-hridayam tîkshnaih karaiḥ
 pîda-
 19 yan śrîmân Mâdhava-tējasâ vijayate śrî Bhâskarô
 20 bhûtale | svasti sri mahâ [râ] jâdbhûja râjaparamêśvara

II A—

21. râja-makutâlamkâra-prabhâva-sampamna pûrva-dakshina-paśchîma-sa-
 22. mudrâdhîśvara ari-râya-vibhâda bhâshege-tappuva-râya-
 23. ra-gamda śrî vîra-pratâpa Harihara-mahârâyaru Vijayânagara-
 24. dalli si [m] hâsanâdhîsthitârâgi sakala-bhûmamdalavanu pra-
 25. tipâlistam iddalli Śakavarsha 1321 samdu ippatte-
 26. radaneya Pramâthi-samvatsarada Kârtika suddha 15 Budha-
 27. vâra Sômôparâga-pumnyakâladalu â Harihara-mahârâya-
 28. ra âjñâdhâarakaraha srimamn mahâ-mamtrîśvararaha Bâchamna-o-

29. deyaru Gôvânagara-simbyâsanâdhishthitarâgi Komka-
 30. nar-âjya Chamdraguttiyarâjya-vanu pratipâlisutta idda-
 31. li Chamdraguttiya vēmtheyakke saluva Horahade-nâda Kânvapura-
 32. grânavanu niyata-srôtravâgi mādida sammammdha â-grâmada
 33. pûrvakula hadinêlu homnu âru hana vadda prati gadyâ-
 34. na omdakam siddhâya hamnerada-ra lekadali innûra hamnomdu
 35. homnu emtu-hana â Guttīya-nâdôlagana grâmamgala sara-
 36. thiyimda bamdadu nâlku homnu emtu hanavu mûru visa ubhayam
 37. imnûra hadinâru homnu âru hanau mûru-visa-
 38. dolage â-grâmavanu niyata-srôtravâgi mâ-
 39. dikomdada-

II B—

- 40 kke â-agrahârada mahâjanamgalige pûrva-pramâni-
 41. nalu prativarsha omdakkam aramaneyimda uttanisi baha umba-
 42. li ippattu homnanu aramanegge bittu â grâmakke pûrva-
 43. dalu hambali sarvamânya dêsôpâdiya hommâru kraya ka-
 44. ddâya bittu bîdhâra sêse marana bittu jôdi grâsa â-
 45. grâmada tôtagâruka uppīnakâya-kambi nâdasara-
 46. thiyimda bahamthâ malabraya mumtâgi sarva-bâdhâ-parihrita-
 47. vâgi sarvamânyavâgi nadasuvadake adhikavâ-
 48. gi kattikomda dhana mûvatta âru homnu aïdu hana hâga dam-
 49. nnâyakara svâmmyadim udugoresaha nûrakke ippattom-
 50. bhattu hanavina lekadali êlu homnu mûru hanavadda
 51. â grâmake tôtagârukadim hadinâru homnu amtu inû-
 52. ra yeppatta âru homnu aïdu hanavanu Pramâthi-samva-
 53. tsarada Kârtika sūddha pādya ârabhyavâgi pûrvabhô-
 54. ktrigalaha brâhmarugalu saptavimsati vritti samkhyâkâvâ-
 55. gi anubhavistam mukkamdhâyavâgi terade sukhadali-
 56. hamtâgi niyata-srôtravâgi Bâchamnnodeyaru kotta
 57. dharmasâsana || sâmanyôyam dharmsêtum¹ nripânâm
 58. kâle kâle pâlaniyô bhavadbhîh¹ sarvân êtân bhâ-
 59. vinah pârthivêmdrân bhûyô bhûyô yâchate Râmachamdrah¹

III A—

60. sâstrê sâstrê sadâchârê dâtṛitvê vinayê nayê¹ anyô
 61. Bhâskara-bhûpâlât kô jâgartti mahîtale¹ dhîmân au-
 62. dâryasîlah prasamita-janatôpaplavah sâdhu-grihyah
 63. karttâ pumnyasya nityam sakala-jana-hrid-ânamda-kâryai-
 64. ka-dhuryah¹ utsâhî siddha-mamtrah phala-vidita-nijâram-

- 65 bha-bhāvô vadânyah kô vâ mânyô nripânâm bhuvi bha-
 66 vatī tarām Bhâskara-kshônīpālāt¹ agrāṇi pam-
 67 chabhīr ēva vāchana-parair mamtrāmkurah sapitah saptāṅgāni
 68. samētya sampratī mahān mūlan balaṇi pōshitah¹ yas ta-
 69 syaiva kara-prachaya-phalam ityūhyam janair ādarād ashta vā
 70 shita dīśō yayātī vimala śrī Bhâskara-kshmâpatēh¹ 1
 71 sva-dattām para-dattām vā yō harētta vasumdhārām sha-
 72 shthim varsha-sahasrāni viśthâyām jāyate kumih
 73 śrī Triyambaka (in Kannada characters)
 74 sī śrī śrī śrī śrī (Do)

Translation.

Lines 1—6

Salutation to Śrī Mahāganapati (Praise of Śambhu) Salutation to Sambhu in whose ear shines in place of the usual ear-ring, the serpent king, on whom rests the earth which has the bright golden Mountain (Mêru) in its centre and is black all around and which is a kuvalaya (blue lotus flower or earth) with a bright pericarp held for sport in her hand by Pârvatī

Lines 6—19

For protecting that earth was born in the lineage of Yadu, king Sangama. From him was born the highly valiant king Bukka. Placed on the breast of this king who made the hostile kings that had never trembled before shake with fear, the goddess of wealth who had long been unsteady has obtained peace by the grace of Hara, the lord of Pampâ. The son of the mighty-armed Bukka, a destroyer of enemies, took the earth from his father's shoulders to his own shoulders, possessed of the great prowess of Indra. The ornament to kings, Mâdhava, attaining the position of his minister, ruled the earth and possessed of great wisdom reduced to atoms (kanastha) the rulers of Konkana and entered Gôvâ famous in all ages (kalpântarâvâm) and seated himself on the throne renowned in stories. He transferred his great lustre to the wise Narahari-nripati (i.e., Narahari succeeded to the position of Mâdhava). Seated on of that throne Bhâskara prospers on earth with the lustre of Mâdhava, possessed of the brightness of great prowess attained by standing on the heads of renowned kings (mountains), and rising up with his greatness and tormenting with his sharp hands (rays) the hearts of his enemies

Lines 20—31

Be it well. While the mahârâjâdhirâja rāja-paramêśvara, an ornament to the diadems of kings, possessed of great glory, lord of the eastern, southern and western oceans, destroyer of enemy kings, destroyer of kings who break their word, śrī vīra-

1 There are several errors in this verse

pratâpa Harihara-Mahârâya was ruling the whole earth seated on the throne at Vijayânagara.—

After the expiry of the Śaka year 1321, in the 22nd year, on the 15th lunar day of the bright half of Kârtika in the year Pramâthi, on Wednesday, on the holy occasion of the lunar eclipse, while the bearer of orders of that Harihararâya, the foremost among the ministers Bâchanna Odeyar was seated on the throne of Gôvânagara and was ruling the kingdom of Konkana and Chandragutti —

Lines 31—58

In connection with the formation as *nyata-śrôta* of the village Kânvapura in Horahadanâd in the Ventheya of Chandragutti, the original revenue of the village which amounted to 17 hons, 6½ hanas rose to 211 hons, 8 hanas at the rate of 12 gadyânas (hons) of *siddhâya* (fixed land revenue) for each gadyâna. The revenue from the *sarathi* (a tax) of the villages in that Guttîya-nâd (same as Chandragutti division) came to 4 hons, 8 hanas and 3 vîsas total revenue 216 varahas, 6 hanas and 3 vîsas. Of this amount, as the village had been made as a *nyata-śrôtiya* (land granted to priests on the payment of a small amount of quit-rent per year) for the mahâjanas of the agrahâra, a sum of 20 varahas which had been received by the mahâjanas from previous times should be paid annually to the palace, but all other taxes on the village should be remitted as in sarvamânya lands including *hombaḷi*, *hommâru*, *kraya* (sales tax), *kaddâya* (impositions), *bitṭi* (forced labour), *bidâra* (camping tax), *sêse*, *marana-bitṭi* (taking of trees by force?), *jôdi* (quit-rent), *grâsa* (feeding of king's servants?), and the *tôtagânihe* (taxes on garden?) *uppinakâyakambṛi* (tax on jars of pickles?), *nâda sarathi* and *mala-braya* therein. The village is to be treated as free of all imposts and taxes. From the first lunar day of the bright half of Kârtika in the year Pramâthi the Brahmins who have been enjoying the agrahâra all along will enjoy divided into 27 vittis the (former) revenue of the village with the addition of the following 36 hons and 5 hanas and 1 hâga being the income of the lands newly added (?) 7 hons 3½ hanas earned from the *danâyakara-svâmya* and *udugore* at the rate of 29 hanas per hundred, 16 hons earned from the *tôtagânihe* (taxes on garden) of the village all together they will enjoy the revenue of 276 hons and 5 hanas from the village without the payment of *mukhandhâya* (payment of one-third of the taxes?) and as *nyata-śrôtra*. To this effect has Bâchannodeyar granted this charter of dharma — (The meaning of the details of the grant made is not clear)

Lines 58—60

This bridge of dharma is common to kings and should be protected by you (kings) from time to time. Râmachandra asks this of all future kings again and again.

Lines 61—67.

Who on earth other than king Bhâskara is so well versed in the use of arms knowledge of śâstras, piety, liberality, courteousness, and diplomacy? Wise, (generous,

reliever of the troubles of the people, supporter of good men ever virtuous in deeds, always engaged in doing things pleasing to all, ever enthusiastic, successful in diplomacy, the fruits of his actions showing his skill in undertaking them, magnanimous —who among the kings on earth is so highly worthy of honour as Bhâskara-kshônîpâla ?

Lines 68—71

The sprouts of *mantra* (polity or state craft) have been set up by the five *agras* (full of deceit) with the seven angas united it has now been nurtured by strong roots. It is seen by people with great regard that its fruits can be reached by the hand (its results are the collection of taxes). Thus the tree of state-craft of the illustrious Bhâskara-kshmâpatî spreads to all the eight cardinal directions (the meaning of this stanza is far from clear).

Lines 72—75

He who takes away land given by himself or by others is born as a worm in ordure for sixty thousand years

Srî Triyambaka —good fortune

Note

This records the gift of the village Kânvapura situated in Horahadenâd in Chandraguttî-ventheya to certain Brahmans as *nyata-śrôtra* free from all taxes and imposts by Bâchanna Vodeyar, governor of Gôvâ and a subordinate of Harihara II. The village was formed into an agrahâra, consisting of 27 vrittis divided among the Brahmans and bringing an aggregate annual revenue of 276 hons and five hanas from the month of Kârtika in the year Pramâthî. The date of the grant is given as Ś 1322 Pramâthî sam Kâr śu 15 Wednesday, a day of lunar eclipse and corresponds to Wednesday, 15th October 1399 A.D. The date occurs in the month Adhika Kârtika and a lunar eclipse is shown to have occurred on that day in Svamîkannu Pillay's Ephemeris.

Bâchanna Vodeyar called also Bhâskara, is said in the record to have been the ruler of the Konkana and Chandraguttî kingdoms seated on the throne of Gôvâ. He is spoken of as the successor of Mâdhava and Naraharî in that post (the meaning of the stanza referring to their relations in the record is not very clear). Mâdhava is spoken of as the minister of Harihara II and the conqueror of the Konkana kingdom and the acquirer of the throne of the city of Gôvâ.

Regarding the three governors referred to in the record, Mâdhava is the same as Mâdhavamantrin. He was the minister at first of Prince Mârâpa, later of King Bukka I and later still of the King Harihara II. He conquered Konkana and its capital Gôvâ and renovated the temples in Gôvâ which had been ruined by the Turushkas. He is also spoken of as the expounder of the Upanishads, the illum-

nator of the Śaivāgamas, the author of Kāvyaś, performer of mahadānas and the teacher of Nītisāstra in the Chaudale grant of 1391 A D (*see* M A R. 1929, p 172 and Ep Ind XXI, p 17) He is called in the inscriptions as Mādhavarāja and Vīravasanta Mādhavarāja (*see* E C VII, Honnāli 71)

Mādhavamantrin's successor on the throne of Gôvâ was Narahari Mantrin. He is said to have been appointed to that post by Harihara II after the death of Mādhavamantrin which took place about 1391 (*see* J B Br A S. IX, p 227). He was a Brahman of Âtrēya-gôtra His father is named Brahmanasa and his mother Ambikâ or Manchâmbikâ (*see* J B Br A S. IV, p 108 and Ep Ind XXI, p. 17) He is said to have been a disciple of the sage Vidyâsankara and set up in his office (installed) by Mādhavamantrin (Mādhavarâjêna kṛita-pratishṭhah) [*ibid.* pp 17 and 23] Whether this Vidyâsankara was identical with Vidyâtīrtha of the Sringeri Matt or whether he was identical with Kṛiyâśakti who is said to have died in 1388 as stated in an inscription near Mulbāgal (*see* E. C X, Mulbāgal 11) it is not easy to determine. Vidyâtīrtha is called Vidyâsankara in later literature though he is called Vidyâtīrtha in the contemporary literature and inscriptions (*see* M A R 1932, p 106) The Śaiva teacher Kṛiyâśakti on whose death an image of Vidyâsankara was set up as his effigy is said to have been held in great honour by Immadi Bukka, son of Harihara II (*see* E. C X, Translation p 74). Narahari is praised highly in the Kuchara grant as a kingly personage, highly learned and a patron of learning (*see* p 108, J B Br A S. IV)

Bâchanna Odeyar or Bhâskara, the donor in the present record who is praised as prospering by the light of Mādhava (Mādhava-têjasâ vijayate) and as the governor of Gôvâ, is evidently the younger brother of Narahari who is spoken of as his *agraja* (elder brother) in the Kuchara grant of 1391 A D A record of Ś 1319 Dhātu (1396) calls him as Gôvâpuravarâdhisvara and a *humāra* (son or dependant) of Vīravasanta Mādhavarāja (Mādhavamantrin) [*see* E C VII, Honnāli 71]. He is spoken of as the governor of Bârakûr-rājya under Prince Bukka II in S 1328 and is said to have made a gift of lands to Śrī Narasimhabhâratī Vodeya of the Sringeri Matt (M E R No 369 of 1927) He seems to have been governor of Bârakûr in the reign of Dêvarāja I as late as 1407 A D as is known from an inscription at Pandêsvara in S Canara District (*see* M E R No 609 of 1930)

37

SHIKARPUR TALUK

At the village Belgâmi in Tâlagunda Hobli, on a beam in the Basavannanamantapa of the Kêdârêśvara temple.

Kannada language and characters

ಸಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ತಾಳಗುಂದ ಹೋಬಳಿ ಬೆಳಗಾವಿ ಗ್ರಾಮದ ಕೇದಾರೇಶ್ವರ ದೇವರ ದೇವಸ್ಥಾನದ ಬಸವಣ್ಣನ ಮಂಟಪದ ತೊರೆ ಮೇಲೆ

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಜುಳೇಶ್ವರ ಕಾದಂಬ ಕಣ್ಣಿರವ ಕಲಿಗಳಂಕುಶ ಕಾವ ದೇವರಸರ್ ನವ ಪದಮುಮಂ
- 2 ಮೂಡಣ ಭದ್ರಮುಮನಳಂಕಾರ ಸಹಿತ ಮಾಡಿಸಿದರ್ ||

Note

This records the construction of the *navapada* and *mûdanabhadra* with ornamentation by the illustrious Mahâmandalêśvara Kâvadêvarasar His titles given are Kâdamba-kanthîrava and *kaligalamkusa* (an elephant-goad to warriors) No date is given The characters seem to belong to the close of the 13th century or the beginning of the 14th century There is a Kadamba King Kâvadêvarasa ruling from C 1258 to C 1307 The present record may belong to him

Navapada means new area or new room Mûdanabhadra means eastern entrance Both these terms may refer to the construction of the above mantapa.

38

At the same village Belgâmi, on a slab in the backyard of the house of Sangappagauda in front of the Sômêśvara temple

Size 4'—6"×2'—6".

ಸಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ತಾಳಗುಂದ ಹೋಬಳಿ ಬೆಳಗಾವಿ ಗ್ರಾಮದ ಸೋಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಎದುರಿಗೆ ಇರುವ ಸಂಗಪ್ಪಗೌಡರ ಹಿತ್ತಲಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ 4½' × 2½'

- 1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಳಸ್ತಂಭಾಯ ಶಂಭವೆ
- 2 ಶ್ರೀಪತಿ
- 3 ದದಿಂಚೋಳನ ಮೂಳೆಯಂ ಮುಳಿದು ಪಾಂಚಾಲಾವನೀಪಾಳನುಕ್ಕಿದ ಬೆಂಕೊಣ್ಣು ಭೂಕಾಂತೆಯಪ
- 4 ದುಳದಿಂತದ್ಭಜಾದಣ್ಣದೊಳು ತಳೆದು ವಿಕ್ರಾಂತನಂಪದದೆ ವಿಕ್ರಮೋದಕ್ಕದ ವಿಶ್ವಂಭರಾ ಚಕ್ರದೊಳ್ || ವ [ಚ] ನ
- 5 ಇಂತೆನಿಸಿದ ನಮಸ್ತ ಪರಮ ಭಟ್ಟಾರಕನತ್ಯಾ
- 6 ಶ್ರಯಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾ ಭವ್ಯ
- 7 ದ್ಧಿ ಪ್ರವರ್ಧಮಾನ ಮಾಚಂದ್ರಾರ್ಕತಾರಂ ಕಲ್ಯಾಣಪುರದ ನೆಲೆವೀಡಿನೊಳು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯು
8. ತ್ತಮಿರೆ ತತ್ವಾದ ಪದ್ಮೋಪಜೀವಿ ಮೈರಿದಳನಿಶಿತಖಾಳಗ್ಗ ನೆನಿಸಿದ ನನಂತಪಾಳದಣ್ಣ ನಾಯಕನಿಂ
- 9 ಸಾಧಿಸಿ ಸಪ್ತಮಾಳವಮನತ್ತಹಿಮಂಬರವಿತ್ತದಕ್ಷಿಣಾಶಾಧರಣೀಶರಂ ಜಳದೆ ನಾಂದಿಸಿ ದೊರ್ಬ್ಬಳ ದಿಗ್ವಿಗರನಾಗ್ನಿ

- 10 ರಕ್ಷೇಮದೇ ವಿಕ್ರಮನೀಗಳ ನನ್ನಮರ್ಬ್ಬದ ವಿತ್ಯಧರಾತಳಗ್ರದೊಳು || ಕನ್ನ || ಬೆಸಗೆಯ್ಯದವನಿ
 11 ಪಾಳರ ವಸುವಂ ಮನದವಿಸುದ್ಧಮಂ ಪರಿಗ್ರಹಿಸಿದ ನೆಣ್ಣೆಸೆಗಂ ತನ್ನಯಕೀರ್ತಿಪ್ರಸರಂ ಪ್ರವಹಿಸಲ
 ನನ್ನಪಾಳಚಮೂಪಂ || ವ ||
 12 ಇಂತೆನಿಸಿದ ಮಹಾಪ್ರಚಣ್ಣ ದಣ್ಣನಾಯಕ ನನ್ನಪಾಳದಣ್ಣನಾಯಕನಗ್ರಜೆಯ ತನೂಜಂ ಗೋವಿನ್ನ
 ರಾಜನೆಂಬನೇದೊರೆ
 13. ಯಂನೆಂದಡೆ || ವೃ || ಕುಳಶ್ಯೇಂದ್ರಂಗಳೊಳು ಮಂದರಶಿಖರವದೆಂತಂತೆ ದಿಗ್ಭಾಗನಖಳ ದಿಗಧೀನಾನೀ
 14 ಕದೊಳು ಶಕ್ರನಂತಂತಳ . ಕೀರ್ತಿ ಶ್ರೀ ವಧೂವಲ್ಲ [ಭ] ನತುಳ
 15 ಬಳೋದ್ಭಾಸಿ ಗೋವಿನ್ನರಾಜಂ || ವೃ || ಬುಧಾಳಿದಾ
 16 ನದೊದವಿಂದಾತ್ಮೀಯ ಭೂಮಣ್ಣಳಂ ಫಳಶೋಭಾಕರಮಾಯ್ತು ಸತ್ಯದೊದವಿಂ ದಳಂದಾಪ್ಪ .
 ಭೂತಳದೊಳು ಮತ್ತಿನದಣ್ಣ
 17. ನಾಥರದೇಂ ಗೋವಿನ್ನದಣ್ಣಾಧಿಪ || ಇಂತೆನಿಸಿದ ಮಹಾಪ್ರಚಣ್ಣ ದಣ್ಣನಾಯಕ ಗೋವಿನ್ನರಸಬ್ಬನ
 ವಾಸೆ ಪನ್ನಿಚ್ಛಾರ್ [ನಿ] ರಮಂ ದುಷ್ಟನಿಗ್ರಹ
 18. ವಿಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಗೈಯ್ದ ಪರಿಪಾಳಿಸುತ್ತಮಿರೆ ಅಲ್ಲಿಯ ರಾಜಧಾನಿ ಬಲಿಪುರಮೆಂಬುದದೆಂತೆಪ್ಪದೆಂ
 ದೊಡೆ || ವೃ ||
 19. ಜಳರುಹಪ್ಪಣ್ಣದಿಂ ಮಧುಕರಾವಳಿಯಿಂ ಕಳಹಂಸಕೀರಕೋಕಿಳ ಸಹಕಾರಭೂರುಹವನಾವಳಿಯಿಂ
 ನವನಾಗಪೂಗಪಾ
 20 ಟಲಮುಚುಕುನ್ನ ಕುನ್ನ ಲತಿಕಾವೃತದಿಂದಮೆ ಬಳಿಗಾವಿ ಕುಂತಳ ವಿಷಯಾಂಗನಾಕುಟಳ ಕುಂತಳದಂ
 ತಿರಲೊಪ್ಪಿ ತೋರುಗುಂ || ಆ ಪುರವ
 21 ರದೊಳು ಧರ್ಮವ್ಯಾಪಾರ ಕಥಾಪ್ರತಿಷ್ಠಿತ ಕೀರ್ತಿ ಶ್ರೀಪತಿ ಸ್ತುತವಾಣೀಪತಿ ಸುಖಮಿಪ್ಪನೊಸೆದು
 ಗೋಪತಿಯೆಂಬ ||
 22. ಆ ಮಹಾಪುರುಷನೆ ಕುಲಪ್ರಭಾವಮುಂ ಧರ್ಮಪ್ರಭಾವಮುವದಾವದೆಂದೊಡೆ || ವೃ || ಉದಧಿತರಂಗ
 ತಾಡಿತಧರಿತ್ರಿಗೆ ಮಧ್ಯಮೆನಿಪ್ಪಮ
 23 ದುದಿಸಿದಾನ್ವಯದೊ ಕನ್ನಮಜ್ಜಿಯಂ . .
 ಳಿಳಾಮದಾನ್ವಯ ಶಿಖಾಮಣಿ ದೆಹ್ವಳನಾಯಕಮೆ
 24 ಹಾಸ್ವದದೊಳೆ ಪುಟ್ಟಿಕೀರ್ತಿಯನುಪಾಚ್ಛಿಸಿದಂ ನಿಜವಂಶವರ್ಧನಂ || ಆ ಮಹಾನುಭಾವನ ಚಿತ್ತ
 ವಲ್ಲಭೆ ವಾಗ್ಗೇವಿಯೆಂಬಳೇ ದೊರೆಯಳೆಂದಡೆ || ಕಂ || ಸತಿಯೆನಿಸಿ
 25. ಪತಿಭಕ್ತಿಯೊಳಾದ್ಯದರುಂದತಿಯೆನಿಸಿದ್ದನುಪಮಕ್ಷಮಾ .
 ದ್ವರ್ ಮಹಾಸತಿಯೆಂದಡೆ ವಾಗ್ಗೇವಿಗಣೆ ತೋಣೆ
 26 ಯೊಳರೆ || ತಂದ್ವಂಪತಿಗಳೆ || ವೃತ್ತ || ಬಾಹುಬಲಕುಲಚಲ ಮುದಾರಗಭೀರತೆ ಶೌಚಸದ್ಗುಣ ಸಾಹಸ
 ವಣ್ಮ ಕೂರ್ಪ್ಪಳವಟ್ಟಿರೆ ಪುಟ್ಟಿದಸ್ವಿಶಿಷ್ಟ
 27 ಮಹಾರ್ಹಪೆಣ್ಣೆಮಾನ ಮಣವಿಲ್ಲೆನಿ ತಣ್ಣಸೊಟ್ಟಿನಾಯಕಂ || ಆದಣ್ಣನಾಯಕಂಗಂ ಮವನೀತಳವಂ
 ದಿತೆ ವಾಗ್ಗೇವಿಗಂ || ಮತ್ತಮಾತನೆಂತಪ್ಪನೆಂದಡೆ ||
 28. ವನನಿಧಿಯೆಂತುಟಂತುಟು ಗಭೀರ ಗುಣೋದಯದೇಳೆ ಚಾರುಕಾಂಚನಗಿರಿಯಂತುಟಂತುಟು ಮಹ
 ರ್ಥಿಗುಣೋದಯದೇಳೆ ಮುನ್ನಣ ಮನುಮನಿಯಂ
 29. ತುಟಂತುಟು ಚರಿತ್ರಗುಣೋದಯದೇಳೆ ಯೆಂದು ಮೇದಿನಿ ನೆಹು ಸೊಟ್ಟಿನಾಯಕನುತ್ಸವದಿಂ ಪೊಗಳ್ಗೆಂ
 ನಿರಂತರಂ || ಆತಂಬಳಕ್ಕೆ ಸಕಳಧರಾತಳದೊಳು

- 30 ದಾನಧರ್ಮ ಪುರುಷಾರ್ಥ ಗುಣೋಪೇತನೆನಿಸಿದ್ದು ನೆಗಳು ಪಮಾತಿತ ಕೀರ್ತಿಲಕ್ಷ್ಮಿಯ ತಳೆ
ದಿದ್ದಂ || ಆ ಪುರುಷಾಕಾರಪುರುಷೋತ್ತಮನ ಚಿತ್ತಹಾರಿ
- 31 ಣ ಸಲ್ಲಕ್ಷಣೆಯೆಂಬಳೇ ದೊರೆಯಳೆಂದಡೆ || ಕಂ || ಅಕ್ಷೂಣದಾನಗುಣದಿಂದಕ್ಷಯ ಸೌಭಾಗ್ಯ ಭಾಗ್ಯಪತಿ
ಭಕ್ತಿಯಿನಾರೀಕ್ಷಿಸುವಡನುಪಮಂ
- 32 ಸಲ್ಲಕ್ಷಣೆಯೆನೆ ನೆಗಟ್ಟಳೆವಿಳ ವಸುಧಾತಳದೊಳು || ತದ್ವಂಪತಿಗಳ್ಗೆ || ಕಂ || ಆಸೊಟ್ಟಿನಾಯಕಂಗಮು
ಮಾಸಂನಿಭೆಯೆನಿಸಿ ನೆಗಟ್ಟ ಸಲ್ಲಕ್ಷಣೆಗಂ
- 33 ಭಾಸುರಗುಣ ಸಕಳಕಳಾಭ್ಯಾಸಂ ಜನಿಯಿಸಿದ ನೊಸೆದು ಗೋಪತಿಯೆನಿಪಂ || ಮತ್ತವಾಧರ್ಮಚಿತ್ತ
ಪ್ರವರ್ತಕನೆಂತಪ್ಪನೆಂದಡೆ || ವೃ || ವಿನಯದಜನ್ಮ
- 34 ಭೂಮಿ ಪುರುಷಾರ್ಥದ ಮೊತ್ತಮೊದಲು ಪೊದಳ್ಳ ಮಾಂತನದೆಹಿವಟ್ಟು ಶಾಚದ ತವರ್ಮನೆ ಸತ್ಯದ
ಬಿತ್ತು ಬಂಧುನಂದನ ವನಚೂತರಾಜ ಪ್ರಿಯ
- 35 ನಂದನ [ನ] ನಿಂದ್ಯಧೈರ್ಯ ಕಾಂಚನಗಿರಿಯೆಂದು ಬಣ್ಣಿಸುತಮಿರ್ಪುದು ಗೋಪತಿಯಂ ಜಗಜ್ಜನಂ
|| ಕಂ || ತೋಯಧಿಪರಿವೃತ ವಸುಮತಿಜೀಯೆನೆ ಧರ್ಮಕ್ಕೆ ವಿ
- 36 ಮಂತವಿನಯ [ಯ] ಶಶ್ತ್ರೀಯಂತಳೆದಂಗೋಪತಿ ನಾಯಕನನುಪಮ ಚರಿತ್ರ ನಿರ್ಮು
ಳಗಾತ್ರಂ || ರತಿಯಂ ಸ್ವಕೀಯದಾರಾವೃತದೊಳ್ಳಿ ಯಮಿ
- 37 ಸಿತದೀಯ ಧನಮಂ ಧರ್ಮಾನ್ವಿತಮಾಗಿ ತವಿಸಿದಂಗೋಪತಿ ನಾಯಕನಿಷ್ಟ ಶಿಷ್ಟಜನಸಂತುಷ್ಟಂ ||
ವಿಧುವಿಶದಕೀರ್ತಿ ಲಕ್ಷ್ಮೀವಧುವಿಂ ಧೈರ್ಯದಾನ ಧರ್ಮಗು
- 38 ಣದಿಂ ತಳೆದಂ ಬುಧಬಂಧುಗಾರ್ಗ್ಯ ಗೋತ್ರಾಂಬುಧಿ ಚಂದ್ರಮನೆನಿಸಿ ನೆಗಟ್ಟ ಗೋಪತಿ ಧರೆಯಧಿಪಂ
|| ವೃ || ಇಂತೆನಿಸಿ ನೆಗರ್ತ್ತಗಂ ಪೊಗರ್ತ್ತಗಂ ದಾನಕ್ಕಂ ಧರ್ಮ
- 39 ಕ್ಕಂ ನೆಲೆಯಾಗಿ ಶಿಷ್ಟೇಷ್ಟ ವಿಬುಧಬಾಂಧವ ಜನಮನೋರಥ ಫಲಪ್ರದಾಯಕ ನೆನಿಸಿದ ಗೋಪತಿನಾ
ಯಕಂ ಪರೋಪಕಾರಾರ್ಥ ಮಿದಂ ಶರೀರ
- 40 [ಮಂ] ಬ ಲೋಕೋಕ್ತಿಯಂ ಯಥಾರ್ಥಂ ಮಾಡಿ ಬಲಿಪುರದ ನಗರ ಪಂಚಮರಸ್ಥಾನಕ್ಕೆ ಪಾದಪೂಜೆ
ಯಂಕೊಟ್ಟು ಶ್ರೀಮದ್ವಿಜ್ಞಾನಾಯಕ ಗೋವಿನ್ದರ
- 41 [ಸ] ರಸನ್ನಿಧಾನದೊಳು ಶ್ರೀಮಚ್ಚಾಳುಕ್ಕ ವಿಕ್ರಮವರ್ಷದ ೨೭ನೆಯ ಚಿತ್ರಭಾನುಸಂವತ್ಸರದ
ಫಾಲ್ಗುಣದ ಮಾವಾಸ್ಯೆ ಆದಿತ್ಯವಾ
- 42 ರ ಸಂಕ್ರಮಣ ವೈಶಿಷ್ಟ್ಯಪಾತದಂದು ಗೋಪತಿನಾಯಕನಂದಾನ ನಿಮಿತ್ತದಿ ಬಳ್ಳಿಯ ಬಯಲೊಳು ಕಚ್ಚ
ವಿಯೆಗಡಂಬದಿಂದೊಂದು ಮತ್ತ
- 43 . . . ಯುಮನೊಂದು ಮನೆಯುಮಂ ಸರ್ವ ನಮಶ್ಯವಾಗಿ ಮಾರುಗೊಂಡು ಪನ್ನಿರ್ವರ
ಬ್ರಾಹ್ಮಣರಾಹಾರ ದಾನಕ್ಕೆ ಬಿಟ್ಟು ಮತ್ತವಿದಳಮಳ ಬ್ರಿಯಕ್ಕೆ
- 44 ಹತ್ತುಗದ್ಯಾಣಪೊನ್ನವ್ರಿದ್ಧಿಯಿಂ ನಡೆವನ್ನಾಗಿ ಕೊಟ್ಟನ್ನೀ ಧರ್ಮಮಾವನೋರ್ವಂ ಪ್ರತಿಪಾಳಿಸಿ
ದಾತಂ ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರ ಪ್ರಯಾಗ ಅಗ್ನಿಶೀರ್ಷಂಗ
- 45 ಳೊಳು ಸಾಯಿರಕವಿಲೆಯ ನಳಂಕರಿಸಿ ಬ್ರಾಹ್ಮಣಗ್ಗೊಟ್ಟ ಫಲಮನೆಯ್ದುಗುಂ ವಿದನಳಿದನಾ ತೀರ್ಥ
ಗಳೊಳನಿತು ಕವಿಲೆಯುಮಂ ಬ್ರಾಹ್ಮಣರುಮನಳಿದ ಪಾ
- 46 ತಕನಕ್ಕು || ಶ್ಲೋಕಃ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪೃಷ್ಠಿರ್ವರ್ಷ ಸಹ
• ಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿಃ || ಶಿವಾಯ ||

Transliteration.

1. namas tumgaśiraś-chumbi-chamdra-châmara-chârave trailôkya-nagarâ-
rambha-mûla-stambhâya Sambhave
2. Srîpati
3. dadim Chôlana mûleyam muridu Pâmchâlâvanîpâlan-ukkida bemkondu
bhûkânteya pa-
4. duladim tad-bhujâdandadolu taledu vikrâmta-sampadade vikramôdarkkada
. viśvambharâchakradol || va [cha] na
5. imtenisida samasta parama bhattâraka Satyâ-
6. śraya-kulatilakam Châlukyâbharanam śrîmat Tribhuvanamalla-dêvara
vijaya-râjyam uttarôtîarâbhivri-
7. ddhi-pravarddhamânam âchamdrârka târam Kalyânapurada nelevidi-
nolu sukhasamkathâ-vinôdadim râjyamgeyu-
8. ttam ire tat-pâda-padmôpajîva vanîdala-nisita-khâlgan enisidan Ananta-
pâla-dandanâyakanim
9. sâdhisi Saptamâlavavan attâ himambaravitta dakshinâśâ-dharanîsaram
jalade nâmdisi dôrbbala dignâga-rasâgra
10. ra kshêmade vikraman îgalanantam arbbida viśva-dharâ-talâgradolu ||
kanda || besageyyadavani-
11. pâlara vasuvam manada | visuddhamam parigrahisidan endesegam
tannaya kîrtti-prasaram pravahisal Anantapâla-chamûpam || va ||
12. imtenisida mahâprachanda-danda-nâyakan Anantapâla-dandanâyakana
agrajeya tanûjam Gôvindarâjan emban ê-dore-
13. yam nemdade || vri || kulaśailêmdramgalolu Mamdarav ademtamte dig-
bhâga-nakhila-digadîsânî-
14. kadolu Śakranamtamtala kîrtti-śrî-vadhûvalla [bha]n atula-
15. balôdbhâsi Gôvindarâjam || vri || budhâldâ-
16. nadodavimdâtmîya-bhûmandalam phalaśôbhâkaramâyta satyadodavim
dalam bâppa bhûtaladolu mattina danda-
17. nâtharadêm Gôvinda-dandâdhipa || imtenisida mahâprachanda dan-
dâ-nâyaka Gôvindarasar Bbanavâse pannirchchâ [si] ramum dushta-
nigraha-
18. visishta-pratîpâlanam geydu parîpâlîsuttam ire alîya râjadhânî Balîpura-
m embudademteppudemdode || vri ||
19. jalaruha-shandadim madhukarâvaliyim kalahamsa-kîra-kôkîla-sahakâra-
bhûruha-vanâvaliyim navanâga-pûga-pâ-
20. tala-muchukunda-kunda-latîkâvritadimdame Ballîgâvî Kumtala-vishayâ-
mga-nâ-kutîla-kumtaladamtîral oppitôrugum || â purava-
21. radolu dharmma-vyâpâra-kathâ-pratîsthîta-kîrtti-Srîpati stuta-Vanîpati
sukham ırppan osedu Gôpatiyemba ||

22. â mahâpuruṣana kula-prabhâvamum dharmma-prabhâvamuvaḍâvadem-
dode || vṛi || udadhî-taramga-tâḍiṭa-dharitṛige madhyam enipṇa ma
- 23 dudisidânvaya do kannamajjiyam
. hlâmadânvaya-ṣikhâmani, Dehvaḷa
nâyakam ma-
24. hâspadadole puttî kîrttiyan upârjṇisidam nija-vamṣa-varddhanam || â
mahânubhâvana chittavallabhe Vâgdêvi yembal ê-doreyaḷemdode ||
kam ||
25. patibhaktiyol âdyad Arumdati yenisîrdd anupamakshamâ
. satiyenisîrddâ mahâsatiyemdade Vâgdêvigene tone-
- 26 yolaie || ta (m) d-dampatiḡalge || vṛitta || bâhu-bala kula chalam udâra
gabhîrate ṣaucha-sad-guna sâhasav anmu kûrppalavattire puttîdan
ishta sishta-
- 27 mahârha perar ssamânam anav illenitanna Sottî nâyakam || â danda-
nâyakamgam(m)avanîtala-vamdite Vâgdêvigam || mattam âtanemtappa-
nemḍade ||
28. vananidhi yemtutamtutu gabhîra-gunôdayadêlge châru-kâmchanagiri-
yamtutamtutu maharddhi gunôdayadêlge munnana Manu muniyam-
- 29 tutamtutu charitra gunôdayadêlge yemdu mêdini nere Sottinâyakam
utsavaḍim pogalḡum niramtaram || âtam balikke sakala-dharâtaladolu
- 30 dâna dharmma purushârttha gunôpêta mensîrddu negald upamâtîta
kîrtti Lakshmiya taledîrddam || â purushâkâra purushôttamana
chittahâri-
31. nî Sallakshane yembalê doreyaḷ emḍade || kam || akshûna-dâna-gunadimḍ
akshaya saubhâgya bhâgya pati-bhaktiyin ârikshisuvaḍanupamam
- 32 Sallakshane yêne negaldal akhila-vasudhâtaladolu || taddampatiḡalge ||
kam || â Sottinâyakamgam Umâ-samnibhe yenisi negalda Sallakshane-
gam
- 33 bhâsura-guni sakala-kalâ-bhyâsam janîyisidan osedu Gôpati yenipam ||
mattav â dharmma-chittapravarttikan emṭappan emḍade || vṛi || vinayada
janma-
- 34 bhuṭmi purushârtthada mottamodalû podalda mâmtanad erevattu sau-
chada tavarmmane satyada bittu bāmdhu-namdana-vanachûtarâja
priya-giri-
- 35 namdana [na] nimḍya dhairyya Kâmchanagiri yemdu bannîsutam irppu-
du Gôpatiyam jagajjanam || kam || tōyadhîparivṛita vasumatî jîyene
dharmakke
36. mamte vinaya [ya] ṣa śśriyam taledam Gôpati nâyakam
anupamachaitra nirmmala gâtram || Ratiyam svakîya dârâvratadol
niyamî-

37. sī tādīya dhanamam dharmmānvitamāgi tavīśidam Gôpatī-nāyakan
ishṭa-śiṣṭa-jana-samtushtam || vidhu viśada kīrti Lakshmi vadhuvim
dhairyyadāna-dharma-gu-
38. naḍim taledam budha bāndhu Gārgya-gôtrāmbudhi-chāmdramānenisi
negalḍa Gôpatī dhareyadhipam ||vri|| imtenisi negarttegam pogarttegam
dānakkam dharmma-
39. kkam neleyāgi sīṣṭēṣṭa vibudha bāndhava jana manôratha phalāpra-
dāyakanenisīda Gôpatī nāyakam parôpakārāttham idaṁ śarīra-
40. [mem] ba lōkōktiyaṁ yathārttham mādi Bālipurāda nagara pañchamatha
sthānakke pādapūjeyam kottu śrīmad dandanāyaka Gôvīndara-
41. [sa] ra sannidhānadolu śrīmach Chalukya vikrama varshada 27 neya
Chitrabhānu samvatsarada phālgunad Amāvāsyē Adityavā-
42. ra saṁkramana Vyatīpātadamdu Gôpatīnāyakan annadānanimittadi
Bālīya bayalolu kachchhaviya gadimbadimdomdu matta
43. . . . yuman omdu maneyumam sarvva-namasyavāgi māru
gomdu pannirvvar Brāhmanarāhāra-dānakke bitta mattav idara māla-
brayakke
44. hattu gadyāna ponnāvriddhiyim nadevantāgi kottantī dharmman
āvanôrvvam pratīpālīsīdatam Vāranāsi Kurukshētra Prayāga Argghya-
tīrāthamga-
45. lolu sāyira kavīleṇa alamkarisi Brāhmanargge kotta phalaman eydugum
vidanālīdan ā tīrtthagalol anitu kavīleyumam Brāhmanaruman alīda pā-
46. takan akku || ślōkah || sva-dattām para-dattām vā yō harēta vasumdharam
shashtirvarsha sahasrāni viśthāyām jāyate kīrmih || Śivāya ||

Translation

Obeisance to Śambhu, beauteous with the chāmara-like moon kissing his lofty head, the original foundation pillar of the city of the three worlds.

Śrīpatī . . . breaking the bones of the Chōla, pursuing the proud Pāñchāla ruler, bore safely the dame of earth on his shoulders. . . .

While the victorious kingdom of the illustrious Tribhuvanamalla-dēva, . . .
. . . parama bhattāraka, ornament of Satyāśraya family, jewel of Chālukyas was prospering to last as long as the moon, sun and stars endure; when he was ruling the earth in peace and happiness at Kalyānapura, the capital, Anantapāla-Dandanāyaka, a dependant on his lotus feet, a sharp sword to the army of the enemies . . . That Anantapāla prospered in the earth by conquering the Sapta-Mālavas in the north as far as the Himālayas and in the south by causing the rulers of the south to become plunged in water. He seized the wealth and destroyed the mental peace of those who did not obey him; and his fame spread all over the world.

Who can be said to be equal of Gôvindarâja, son of the elder sister of the Mahâprachanda-dandanâyaka Anantapâla above mentioned? That Gôvindarâja of matchless strength, husband of the goddess of fame, was like the Mêru peak amidst the great mountains and like Indra among the lords of the directions. The learned prospered by his gifts, the earth by good crops and the army (?) by honesty—what can be said of the other dandanâthas?

When the Mahâprachanda-dandanâyaka Gôvindarâsa of such fame was ruling Banavâse twelve thousand by curbing down the wicked and protecting the good, his capital Balipura prospered like the curly hair of the dame of the Kuntala kingdom with lotus bunches, with bees, with sweet-voiced swans, parrots, cuckoos, with groves of mango trees and various new creepers of flowers like Nâga, Pûga, Pâtala, etc

In that city there lived in happiness Gôpati, husband to the dame of fame obtained by righteous deeds and words, praiseworthy for his knowledge (or one who praises Brahma). The fame of the family and righteousness of that great personality. Dehvala-nâyaka, won prosperity to his family and earned fame

Whom did Vâgdêvi, wife of that great person resemble? Is there any one equal to Vâgdêvi, when she is equal to Arundhati of ancient days in her devotion to her husband?

To that couple Dehvala-dandanâyaka and Vâgdêvi respected by the whole earth was born Sotti-Nâyaka unequalled by others, beloved of his friends and good people, with his qualities of strength, parentage, determination, generosity, depth of mind, purity, goodness, courage, power and love. Again what was he like? The earth praises Sotti-Nâyaka always with great joy as equal to the ocean in the depth of good qualities, equal to Mêru in wealth and prosperity and equal to the ancient sage Manu in his character. He gained Lakshmi of matchless fame by his gifts, righteousness, and *purushârtha*

Sallakshane, wife of that Purushôttama in the shape of man, prospered in the whole of earth as if she was endowed with all the good attributes on the earth, by her boundless gifts, by her endless saubhâgya (good fortune) and by her devotion to her husband

To that pair—Sotti-Nâyaka and Sallakshane who resembled Pârvatî, was born a son, Gôpati, with shining qualities and proficiency in all arts

That Gôpati whose mind was intent on dharma was the birthplace of dharma, the root of purushârtha (objects of human life), the support of greatness, the house of birth of purity, the seed of honesty, the great mango tree to the Nandana grove his relatives, a son to other men's wives (?) a Mêru in unblemished valour—thus the people of the world praise Gôpati. Of matchless character and pure body, Gôpati-Nâyaka was praised throughout the universe surrounded by oceans. He

possessed righteousness, good character and fame. Pleasing his friends and righteous men Gôpati-Nâyaka expended his love on his wife and his money for the cause of righteousness. The ruler of the earth, Gôpati, a friend to the learned men, was regarded as a moon to the Gârgya-gôtra, with the goddess of his fame—white as the moon, with the qualities of courage and liberality.

Thus becoming the abode of prosperity, fame, liberality and righteousness and regarded as the bestower of all that is desired by righteous people, friends, learned men and relatives, Gôpati-Nâyaka making the saying "this body is for doing good to others" really significant rendered *pâdapûje* (*lit.* worship of the feet, means satisfaction by payment of money, etc.) to the nagara and *sthâna* of the five Mathas in Balipura, in the Châlukya Vikrama year 27 corresponding to the cyclic year Chitra-bhânû, on the new-moon day of Phâlguna on Sunday with the Vyatipâta and Sankramana, made in the presence of Dandanâyaka Gôvindarasar a grant of one mattar of land as measured by Kachchaviya-gadimba in the wet lands of Balli (Balligâve) and also a house after purchasing the same, for feeding twelve Brahmans. He also granted a sum of ten gadyânas from the interest on which the *mala-braya* for his charity might be met.

Whosoever protects this grant will acquire the merit of giving away a thousand decorated cows to Brahmans in Vâranâsi, Kurukshêtra and Prayâga and Arghyatîrtha. Whosoever destroys this will incur the sin of slaying those tawny cows and Brahmans in the same sacred places. He who takes away land given by oneself or by others will be born as a worm in ordure for sixty thousand years. Sivâya (salutation to Śiva)

Note

This record was noticed in p. 40 of the Mysore Archæological Report for 1911. Its text has now been published in full with a translation and note.

This record belongs to the reign of the Châlukya King Tribhuvanamalladêva (1076–1126 A. D.) and records a grant made by Gôpati-Nâyaka, a philanthropic merchant, son of Sotti-Nâyaka and Sallakshane, of some lands and a house for the charity of feeding Brahmans. Sotti-Nâyaka's parents were Dehvala-Nâyaka and Vâgdêvi. The charity was made in the presence of and with the permission of Mahâprachanda-dandanâyaka Gôvindarasa, ruler of Banavase twelve thousand at Belgâmi (Balipura). Gôvindarasa is said to be a son of the elder sister of Mahâprachanda-dandanâyaka Anantapâla, a subordinate of Tribhuvanamalla Vikramâditya VI. Both Anantapâla and Gôvindarasa are met with in several inscriptions of Shimoga District (*see* E. C. VII, Shikarpur 131, 137, 192, 311 and 316).

The relationship of Gôvindarasa or Gôvinda-dandanâyaka to Anantapâla is referred to in an inscription at Belgâmi where the former is called the beloved *dêvara* (translated as brother-in-law, by RICE) of Anantapâla, (E. C. VII, Shikarpur

137) In the present inscription Gôvindarasa is called *agrajeya-tanûja* or elder sister's son or nephew. It is difficult to reconcile the two statements.

The date of the record is given as the new-moon day in the month of Phâlguna in the cyclic year Chitrabhânû, 27th year of Châlukya Vikrama era with Vyatîpâta and Sankramana, a Sunday. The Châlukya Vikrama era having commenced in A. D. 1076, the 27th year of the era corresponds to 1102 A. D., which coincides with the commencement of the cyclic year Chitrabhânû. Phâlguna-bahula 30 of this year corresponds to 10th March 1103 A. D. a Tuesday with no Sankramana. If we take the new-moon day with which the month Phâlguna commenced, as is done sometimes, the date would fall on the 8th February 1103 A. D., a Sunday as stated in the grant. Even here there is no Sankramana, which is merely added to the date to give the appearance of additional religious efficacy to the grant. The date of the grant may therefore be taken as 8th February 1103.

Several letters are quite worn out and are illegible in parts of the inscription.

TUMKUR DISTRICT.

39

TIPTUR TALUK.

At Nonavinakere in the hobli of Nonavinakere, on a stone standing in the land of Guru Channabasavaiya.

Size 3' × 1'—9"

Kannada language and characters.

ತಪಟೂರು ತಾಲ್ಲೂಕು ನೊಣವಿನಕೆರೆ ಕಸಬಾ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣದಲ್ಲೆ ಗುರುಚನ್ನ ಬಸವಯ್ಯನ ಹೊಲದಲ್ಲೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1 $\frac{3}{4}$ '

1. ದಂದುರೆ
2. ದಳಶಿಂಗಾರದ ಮಾ
3. ಚಗರ ಮಲ್ಲಯ್ಯನ ಕೊ
4. ಮಾರ ಅರವಿಂದಯ್ಯ
5. ಗೆ ಕೊಟ್ಟನ್ನಾಸ್ತೆ

Note

This records the grant of a plot of land (probably the field in which the inscription is set up) to a person named Aravindaiya, son of Mâchigara Mallayya of Dalasingâra at Dandûr (village). No date is given nor is any king named. The characters seem to belong to the 17th century.

At Mallénahalli in the hobli of Nonavinakere, on a slab set up near the Kariyamma temple

Size 2"—6" × 4'.

Kannada language and characters

ಅಪಟೂರು ತಾಲ್ಲೂಕು ನೊಣವಿನಕೆರೆ ಹೋಬಳಿ ಮರ್ದೇನಹಳ್ಳಿ ಕರಿಯಮ್ಮನ ದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 2'

1. ಶ್ರೀ ನೊಣಬಿ
2. ನಕೆಟ ಅರುಮ
3. ಲ ದೇವರಹಳಿ

Note

This records the gift of the village (Mallénahalli) for the God Tirumaladēvaru at Nonabinakere (same as Nonavinakere village). The donor is not named, nor is any date given. The characters seem to belong to the 17th century A.D

TURUVEKERE TALUK.

At the village Hulikal in the hobli of Turuvêkere, on a stone lying buried to the south-east of the Mallésvara temple

Size 6' × 2'—6"

Kannada language and characters.

ತುರುವೇಕೆರೆ ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಹುಲಿಕಲ್ಲು ಗ್ರಾಮದ ಮರ್ದೇಶ್ವರ ದೇವಸ್ಥಾನದ ಅಗ್ನೇಯದಲ್ಲ ಹೊತ್ತು ಹೋಗಿದ್ದ ಕಲ್ಲು

ಪ್ರಮಾಣ 6' × 2½'

- 1 ಓನಮಃ ಶಿವಾಯಂ | ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರ ಭಾನವೆ | ತೈ
- 2 ಲೋಕೈನಗರಾರಂಭ ಮೂಳಸ್ತಂಭಾಯ ಶಂಭವೆ || ವಿಶುದ್ಧಜ್ಞಾನ ದೇಹಾಯ ತೈವೇದೀದಿ
- 3 ವ್ಯಚಕ್ಷುಶ ಶ್ರೇಯಃ ಪ್ರಾಪ್ತಿ ನಿಮಿತ್ತಾಯ ನಮಃ ಸ್ತೋಮಾರ್ಥಧಾರಿಣಿ || ಶ್ರೀ ಕಾಂತಾಪೀ
ನವಕ್ಷೋರುಹ
- 4 ಗಿರಿ ಶಿಖರೋಚ್ಚಂಭಮೂಣಂ ವಿಶಾಳಂ ಲೋಕೋದ್ಧೃತಾಪ ಲೋಪಪ್ಪವಣ ವಿಳಸಿತಂ ವೀರವಿದ್ವಿಡ್
ಹೀಪಾನೇಕ ವ್ಯಾಮುಕ್ತಸಂಜೀ
- 5 ವನಬಹಳಿತ ಮುದ್ದೈದ್ಗುಣಸ್ತೋಮ ಮುಕ್ತಾನೀಕಂ ನಿಷ್ಕಂಟಕಂ ನಿಶ್ಚಲಮನಲೆಸೆಗುಂ ಹೊಯ್ಸಳ
ಕ್ಷತ್ರವಂಶಂ | ಅದಱೊಳುಮೌ
- 6 ಕ್ಷಿಕದಂತ್ರಿಪುಟ್ಟಿದ ನಿಳಾಪಾಳೌಘ ಚೂಡಾಮಣಿತ್ವದಿನುದೈದ್ಗುಣ ಶೋಭೆಯಿಂ ಸ್ವರುಚಿ ಯಿಂನದು
- 7 ವೃತ್ತರಾರಾಜಿತತ್ವದಿ ನತ್ಯುಂನ್ನತಜಾತಿಯಿಂ ನಮಮನಲ್ವಂ ಗ್ರಾಮರಂಗಾಗ್ರದೊಳ್ಳದವದ್ವೈರಿ
- 8 ಕುಳಪ್ರತಾಪ ವಿನಯಾದಿತ್ಯಂ ಧರಾಧೀಶ್ವರಂ | ವಿನಯಾದಿತ್ಯನತನೆಯಂ ಜನನುತ ನೆಟಿಯಂಗಭೂ
ಭುಜತ

9. ನುಜಂ ವಿನುತಂ ವಿಷ್ಣು ನೃಪಾಳಂ ಮನಸ್ವಿತದಪತ್ಯ ನೆನೆದನೀನರಸಿಂಹಂ || ನತನರಪಾಳಜಾಳಕವಿಶಾಲ
ವಿಜ್ರಿಂಭಿ ಲಲಾಟ
10. ಭಾಸುರೋದ್ಧತತಿಳಕಾಂಕಿತಾಂಘ್ರಿ ನಬಮಂಡಳನಾಹವ ತುಂಗರಾಮನೂರ್ಜಿತ ನಿಜ ಪುಂಣ್ಯಪುಂಜ
ಬಳಂ
11. ಸಾಧಿತ ಸರ್ವಮಹೀತಳಾಧಿಪ ಕ್ಷಿತಿತಳದೊಳು ಮಹೋಂನತಿಕೆಯಿನ್ನೆನೆದಂ ನರಸಿಂಹ ಭೂಭುಜಂ
ಆ ನರಸಿಂಹ-
12. ನೈಪಂಗೆ ಭೂನುತೆಪಟ್ಟಮಹಾದೇವಿ ಲಲನೆಯಾದಳು ಮಾನಿನಿ ಏಚಲದೇವಿಯೆ ದಾನಗುಣಖ್ಯಾತೆ ಕಲ್ಪ
ಲತೆವೊಲೆ ಧರೆ
13. ಯೊಳು||ವೃ|| ಲಲನಾಲಿಲೆಗೆಮುಂನ್ನೆವೆಂತುಮದನಂ ಪುಟ್ಟಿದಂ ವಿಷ್ಣುಗಂ ವಿಲಸತ್ತೀವಧುವಿಂಗೆವನೆ,
ನರಸಿಂಹಕ್ಷೋಣ ಪಾಳಂಗೆವೇಚೆ
14. ಲದೇವಿಪ್ರಿಯೆಗಂ ಪರಾರ್ಥಚರಿತಂ ಪುಂಣ್ಯಾಧಿಕಂ ಪುಟ್ಟಿದಂ ಬಳವದೈವರಿ ಕುಳಾಂತಕಂ ಜಯಭುಜಂ
ಬಲ್ಲಾಳಭೂಪಾಳ
15. ಕಂ||ವೃ|| ಗತಲೀಳಂ ಲಾಳನಾಳಂಬಿತಬಹಳಭಯೋಗ್ರಜ್ವರಂ ಗೂರ್ಜರಂ ಸಂಧ್ಯತಶೂಲಂ ಗೌಳ
ನಂಗೀಕೃತಕ್ರಿಶತರಸಂಪಲ್ಲವಂ ಪ
16. ಲ್ಲವಚೂರ್ಣತ ಚೇಳಂ ಚೋಳನಾದಂ ಕದನವದನದೊಳು ಭೇರಿಯಂ ಸ್ತೇಯೈವೀರಾಹಿತ ಭೂ
ಭೃಷ್ಣಾಳಕಾಳಾನಳನತುಳಭುಜಂ
17. ವೀರಬಲ್ಲಾಳದೇವಂ|| ರಿಪು[ರಾಜ]ದ್ರಾಜಿಸಂಪತ್ಸರಸಿರುಹ ಶರತ್ಕಾಲಸಂಪೂರ್ಣಚಂದ್ರಂ ರಿಪುಭೂಪಾ
ಳೌಘ ದೀಪಪ್ರಕರ
18. ಪಟುತರೋದ್ಭೂತಭೂರಿಪ್ರವಾತಂ ರಿಪುರಾಜನ್ಯೌಘಸೇನಾಜಳಧಿಕಬಳ ದೌರ್ವ್ಯಾನಳೋಗ್ರಪ್ರತಾಪಂ
ರಿಪುಪ್ರಿಧ್ವೀ
19. ಪಾಳಜಾಳಕ್ಷುಭಿತ ಯಮನಿವಂ ವೀರಬಲ್ಲಾಳದೇವಂ|| ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾ
ಮಂಡಳೇಶ್ವರಂ ದ್ವಾರಾ
20. ವತೀಪುರವರಾಧೀಶ್ವರಂ
ದಾವಾನಳಂ ಪಾಂಡ್ಯಕುಳಕುಧರಕುಳಿತದಂಡಂ
21. ಗಂಡಭೇರುಂಡಂ ಮಂಡಳಿಕ
ಸಂತಪ್ಪಣ ಪ್ರವಣತರವಿತರಣ ವಿನೋದಂ
22. ವಾನಂತಿಕಾದೇವೀಲಬ್ಧವರಪ್ರಸಾದಂ
ಚೂಡಾಮಣಿಕದನಪ್ರಚಂಡ ಮ
23. ಲಪರೊಳು ಗಂಡ ನಾಮಾವಳಿ
ತಳಕಾಡು ಕೌಂಗುನಂಗಲಿ ನೋಣಂಬವಾಡಿ
24. ಬನವಸೆ ಹಾನುಂಗಲ್ಲುಗೊಂಡ
ಸುಖಸಂಕಥಾ
25. ವಿನೋದದಿಂ ದೋರಸಮುದ್ರದ
ನಯನಪ್ರಿಯೆ ಚಳನಳನೆ ನೀಳಾಳ
26. ಕೆ ಚಿನ್ನಾನನೆ ಸೋಮ

- 27 ಸಮಸ್ತದಾನೋನ್ನತಿಯುಂ ಪರಮಕಲ್ಯಾ
 28 ಣಾಭ್ಯುದಯ ಸಹಸ್ರಫಲ ಭೋಗಭಾಗೆ
 ದ್ವಿತೀಯಲಕ್ಷ್ಮೀ ಅರುನ್ಧತಿಯುಂ ವಿವೇಕ ಬೃಹಸ್ಪತಿಯುಂ
 29 ಪ್ರತ್ಯುತ್ಪನ್ನವಾಚಸ್ಪತಿಯುಂ ಸಕಲವಂದಿಜನಚಿನ್ತಾಮಣಿಯುಂ ಪಾತ್ರಚೂಡಾಮಣಿಯುಂ ಮುದ್ದೃತ್
 ಸವತಿಗಂಧಹಸ್ತಿಯುಂ
 30 ಗೀತವಾದ್ಯಸೂತ್ರಧಾರೆಯುಂ ನಿಜಕುಳಾಭ್ಯುದಯ ದೀಪಿಕೆಯುಂ
 ಸವತಿಮುಖದರ್ಪಣಿಯುಂ
 (ಮುಂದೆ ಬರವಣಿಗೆಯಿಲ್ಲ)

Translation

Om ! Salutation to Śiva Salutation to Śambhu beautiful with the chāmara, that is, the moon touching his lofty head and the foundation pillar for the commencement of the city of the three worlds Salutation to Sômârdhadhâri (bearer of the crescent moon) whose body is made up of clear knowledge, who has the three Vêdas for his divine eyes and who is the bestower of happiness

The great Hoysala dynasty of kshatriyas which prospers on the peak of the mountain of the big breast of the dame Śrî, which helps the world to get rid of the great suffering, which is the Sanjîvana to set the world free from the brave hostile kings and which is full of pearls of the highest qualities, is shining steadily free from all obstacles

In that dynasty was born like a pearl Vinayâditya the lord of earth, tormentor of the race of the proud enemies in the battle-field, resembling the pearl by his position as a crest-jewel among kings, possessed of noble qualities, shining person, good character, high birth

Vinayâditya's son was the king Ereyanga, praised by people His son was the famous high-minded Vishnu-nripâla His son is this Narasimha.

The ruler Narasimha became great in the world, with the nails of his feet marked by the fine mark on the big foreheads of the assemblage of kings bowing before him He was the great Râma in the battle and rendered highly meritorious deeds and conquered all the kings on earth.

Êchaladêvi, who became famous like the Kalpa creeper in the world by her generosity and who was praised by the world became the consort to that ruler Narasimha

As formerly the flower-arrowed Cupid was born for women's pleasure to Vishnu and his consort Śrî, so to king Narasimha and his consort Êchaladêvi was born the meritorious altruistic king Ballâla of victorious arms, a Yama to the race of mighty enemies When the destruction fire at the end of the world to the group of brave hostile kings, Vîra Ballâladêva of matchless strength, caused the drum to be sounded at the commencement of battle, Lîla was deprived of ease, Gûrjara was seized with

severe fever due to excessive fright, Gaula suffered from pain, Pallava held a thin sprout in his hand and Chôla's clothes were torn to pieces. A full moon of the autumn to the lotus the shining treasure of the enemies, a powerful storm to the lamps the group of hostile kings, the terrible submarine fire to the ocean the army of the enemy kings, an angry Yama to the band of hostile rulers is this Vira Ballâladêva.

Be it well. When the obtainer of the band of five musical instruments, mahâ-mandalêsvara, supreme lord of Dvârâvatîpura . . . a thunderbolt to the mountain the Pândya-kula, gandabhêrunda, delighter in liberality . . . obtainer of boons from Vâsantikâdevî, terrible in war, champion over Malepas, conqueror of Talakâdu, Kaungu, Nangali, Nonambavâdi, Banavâse and Hânugala was ruling at Dôrasamudra. His wife . dear to the eyes, black-haired, moon-faced, a second Lakshmi in prosperity . . . an Arundhati . . . a Brihaspati in knowledge, a second Vâchaspatis, a Chintâmani to all the bards, crest-jewel of dancing, a rutting-elephant to the haughty co-wives, an expert in singing and use of musical instruments, a light to the prosperity of her own family, a mirror to the faces of co-wives.

Note.

This inscription is incomplete as it stops abruptly in line 30 after some epithets in praise of a queen of the Hoysala king Ballâla II. Several letters are quite worn out and lost in lines 20 to 30. No date is given nor can the object of the grant be determined. Probably it may record a grant to the Śiva temple near by. Several verses in praise of the genealogy of Ballâla II are found in the record.

42

At the same village Hulikal, on a viragal set up in the platform round the Peepul tree

Size 2' x 3'

Kannada language and characters.

ಹುಲಿಕಲ್ಲು ಗ್ರಾಮದ ಅರಳಿಕಟ್ಟೆಯ ಮೇಲೆ ನಟ್ಟ ವೀರಗಲ್ಲು

1. ಜಕ್ಕೆಯ ನಾಯಕಂ ಮೊನೆಯಿಟ್ಟುಗೊಂಡ ನಾಯಕರ ಮೇಲೆ ವಾಯಲು ತಳೆಯಮಹುವಿದಿದು ಹಡಿಕಟ್ಟಿ
2. ದಾಳೆಚ್ಚು ಗೂಡಂಬುಗೊಂಡು ಕೆಡಹಲವರ ಹೆಗಲಮೆಟ್ಟಿ ಸ್ವರ್ಗಸ್ಥನಾದಲ್ಲಗೀ ವೀರಗಲ್ಲಂ ಲಬಯ್ಯನ ಬರ್ಮಾನಿನ
3. ಹೆಗ್ಗಡೆ ಕಲ್ಲಯ್ಯನು ಮುಂತಾಗ ಲೂರಯ್ಯತ್ತೊಕ್ಕಲುಂ ಕನ್ನವೆಗ್ಗಡೆಯುಂ ವವರ ಮಕ್ಕಳ್ಮಾರೆ ಯನುಂ ಮಾಳೆ
4. ಯನುಂ ನಿಲ್ಲಿ ಯೀ ವೀರನಾನನವ ಪೂಜಿಸುವ ಪಂಡಿತಜೀಯನವರಿಗೆ ಬಿಟ್ಟ

Note

This records the heroism of a warrior named Jakkeya Nâyaka who fought in some battle against warriors armed with sharp javelins and the opponents took shelter behind hedges and rained a shower of arrows on him. He trampled on their backs and died in the battle. On his death Heggade Kallayya, agent (balmânisa) of Lakhayya and other inhabitants of the village numbering fifty, Kannaveggade and his sons Mâraya and Mâleya are said to have set up the vîragal and made a grant for Panditajîya who was appointed to worship the inscription thereon. No date is given in the record nor is any king named. The characters seem to belong to the 13th century A. D.

43

At the village Gôni Tumkur in the hobli of Dabbegatta, on a stone set up near Vijjappa's land

Size 2'—6" × 1'—6"

Kannada language and characters.

ತುರುವೇಕೆರೆ ತಾಲ್ಲೂಕು ದಬ್ಬೆಗಟ್ಟದ ಹೋಬಳಿ ಗೋಣಿ ತುಮಕೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ವಿಜ್ಞಪ್ಪನ ಬಾಂದಿನ ಹತ್ತಿರ ನಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ 2'—6" × 1'—9"

1	ಹಿರಿಯ	4.	ಕರುಡಿಯ ಬಾಲೆ
2	ತುರುವೇಕೆರೆ	5	ನಾಯ್ಕನು ಕೊಟ್ಟ
3	ಯ ಪುರ	6	ಪುರ

Note

This records the grant of a *pura* (or a small village settlement given away generally to Brahmans connected with a temple) made by Bâleya Nâyaka of Karudi. Karudi or Karuvidi is the ancient name of the present village called Karadi in the Chikkanâyakanahalli Taluk. The pura granted was called Hirya Tirumaleyapura. Probably it was given away for the maintenance of the priests, etc., of the Tirumala temple at Nonavinakere village which is near to Gôni Tumkûr. No date is given. The characters seem to belong to the 17th century A. D.

44

At the village Habukanahalli in the hobli of Dabbegatta, on a stone set up before the Narasimha temple.

Size 3' × 1'—6".

Kannada language and characters

ಅದೇ ಹೋಬಳಿ ಹಬುಕನಹಳ್ಳಿ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1½"

1. ಂ ಮನ್ನಥ ಸಂವತ್ಸರದ ಚಯಿ	8	ಂ ಮೆ ೨೨ ಂ ಪೊಳಗೆ ೨೦ ವರ
2. ಂ ತ್ರ ಶು ೧ ಲು ರಾಮಪ ಆಯ್ಕೆ	9	ಂ ಹನಕುಳವನು ಬಿಟ್ಟು ಹ [ಬು]
3. ಂ ನವರ ಕಾರ್ಯಕ್ಕೆ ಕರ್ತರಾದ ಗೋವಿಂ	10.	ಕನ ಹಳೆಯನು ಕೊಟ್ಟರು ಯಿ
4. ಂ ದರನ ಆಯ್ಕೆನವರು ಕಣತು	11	ಂದಕ್ಕೆ ತಪ್ಪಿದರೆ ಗೋವನು ಕಾ
5. ಂ ರನಾಡಸೇನಬೋವರಿಗೆ ಉಂ	13	ಂ ನಿಯಲಿ ಕೊಂದ ಪಾಪಕೆ ಹೋ
6. ಂ ಡಿಗೇಯನು ದ	13	ಂ ಹರು
7. ಂ ತಿಯ ಉಂಬಳಿಗೆ ತುಮಕುರ ನೀ		

Note

This records the grant of the village Habukanahalli as an *umbali* (rent-free land granted for the maintenance of the village officials, etc) for the *sénabóvas* (village accountants) of Kanatur. The donor is called Gôvindarasa Ayya, agent for Râmapa Ayya. It is stated that the village had a revenue of 20 varahas out of the total revenue of 220 varahas for Tumakûru-sime. The date is given as Manmatha sam. Chaitra śu 1 and is not calculated from any era. The usual imprecation is found at the end of the grant.

The characters seem to belong to the 17th century.

45

PAVAGADA TALUK.

At the village Jangamarahalli in the hobli of Nidugal, on a stone set up near the Mârî temple

Size 3' × 2'

Old Kannada characters.

ಪಾವಗಡ ತಾಲ್ಲೂಕು ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಜಂಗಮರಹಳ್ಳಿಯ ಮಾರಮ್ಮನಗುಡಿ ಬಳಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3' × 2'

ಪೂರ್ವದ ಹಳಗನ್ನಡಕ್ಷರ

1. ವಿಕ್ರಮಾದಿತ್ಯರ್ ಕೊಂಗುಣ
2. ಅರಸರ್ ಕಾಡುವೆಟ್ಟಿಯಮೇಲೆ
3. [ವಿ]ಟ್ಟು ಕನ್ನಿಕೊಳ್ಳನ್ನೊಬ
4. ಂ ಒವಾಡಿಯುಳೆ
5. . . . ಕಯ್ಸೇರೆ
6.

Transliteration

1. Vikramâdityar Konguni
2. Arasar Kâduvettiya mêle
3. [vɪ] ldu Kañchi-kolvandu Nola-
4. mbavâdiyule
5. . . . kaysêre
6. . . .

Translation

On the occasion of Vikramâdityar and Konguni Arasar falling on Kâduveti and taking Kâñchi, (a certain place) was taken possession of in Nolambavâdi . . .

Note

This record is incomplete. Some letters are much worn out in lines 5 and 6. It seems to refer to the conquest of a village (not named) in the Nolambavâdi province by some one during the expedition of the Châlukya king Vikramâditya and the Ganga king Konguni Arasa against the Pallavas at Kâñchi. The characters seem to belong to the end of the 8th or the beginning of the 9th century. The present record apparently refers to the Châlukya king Vikramâditya II and the Ganga king Śrīpurusha who conquered Kâñchi from the Pallavas (see M.A.R. 1939, p. 121).

46

At the village Karekêtanahalli in the hobli of Nidugal, writing on the lintel of the garbhagriha of the Sôramma temple.

Old Kannada and characters.

ಅದೇ ನಡುಗಲ್ಲು ಹೋಬಳಿ ಕರೆಕೇತನಹಳ್ಳಿಗೆ ಪೂರ್ವ ಸೋರಮ್ಮನ ದೇವಸ್ಥಾನದ ಗರ್ಭಗೃಹದ ಬಾಗಿಲು ವಾಡದ ಮೇಲೆ ಬರೆದಿರುವುದು

ಹಳಗನ್ನಡಕ್ಕರ

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ನೀಲಕಂಠೋಜರಮಗಬೂಚಿರಾಚೋಜ ಪ್ರಸಾದವ ಬೆಸಗೆಯ್ದು.

Transliteration.

1. svasti Śrī Nilakantôjara maga Bûchirâchôja prasâdava besageyda.

Translation.

Be it well. Śrī Nilakantôja's son Bûchirâchôja constructed the mansion (prâsâda).

Note

This short inscription giving the name of the architect who constructed the fine temple of Châmundêśvari as Bûchirâchôja, son of Nilakantôja is carved in characters

of the 10th century A.D on the lintel of the adytum of the above temple. The image of Châmundêsvari called locally as Sôramma is very fine and has eight hands holding the usual discus, conch, etc , and standing on the body of Mahishâsura.

47

At Vira Hanumakkana Pâlya, a hamlet of Mangalavâda in the hobli of Nidugal, on a stone lying in the land of Narasanna to the west

Size 3' x 2'

Kannada language and characters.

ಅದೇ ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಮಂಗಳವಾಡದ ಮಜರೆ ವೀರಹನುಮಕ್ಕನ ಪಾಳ್ಯಕ್ಕೆ ಪಶ್ಚಿಮ ನಾಡರ ನರಸಣ್ಣನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಮೂರು ತುಂಡಾಗಿ ಒಡೆದು ಮೇಲ್ಗಡೆ ಎರಡು ತುಂಡುಮಾತ್ರ ಸಿಕ್ಕಿದೆ)

ಪ್ರಮಾಣ 3' x 2'

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾತ್ರಯ ಶ್ರೀ ಪ್ರಿಧ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾ
- 2 ಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾತ್ರಯಕುಳತಿಳಕ ಚಾಳು
- 3 ಕ್ಯಾಭರಣ ಶ್ರೀಮತು . ದೇವರು ಸುಖಸಂಕಥಾವಿ
- 4 ನೋದದಿಂರಾಜ್ಯಂಗೈಯುತ್ತಮಿರೆ ತತ್ವಾದ ಪದ್ಮೋಪಜೀವಿ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮ
- 5 ಹಾಶಬ್ಧ ಮಹಾಮಂಡಲೇಶ್ವರ ವರೆಯೂರ ಪುರವರಾಧೀಶ್ವರಕರಿಕಾಲ
- 6 ಪಾದಾರಾಧಕಪರಬಳನಾ
- 7 ಇವಳ . ಬಡ್ಗ ಸಹಾದೇವ ರೊದ್ದ
- 8 ದ
- 9 ವೀರವಿತರಣವಿಕ್ರಮಾರ್ಗ
- 10 ಪ್ರಜೆಮೆಚ್ಚೆಗಂಡ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾತ್ರಯ ಶ್ರೀ ಪ್ರಿ
- 11 ಧಿವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾತ್ರಯಕುಳ
- 12 ತಿಳಕ ಚಾಳುಕ್ಯಾಭರಣ ಕಾಸ್ಯಪಗೋತ್ರೋತ್ಪನ್ನ ಕಾಯಪವಿತ್ರನಾ
- 13 ಮಾದಿಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಹಿತ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಪ್ರಿಭು
- 14 ವನಮಲ್ಲಮಲ್ಲದೇವ ಚೋಳಮಹಾರಾಜರು ನೀರನಾಡ ಶ್ರೀಮದ್ರಾಜಧಾನಿ ಹೆಂಜೇಣಿ
- 15 ನವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯುತ್ತಿರ ಮಲ್ಲದೇವರಸರ
- 16 ಕುಮಾರ ಇರುಜ್ಜೊಳದೇವನ|| ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಣ್ಣಲೇಶ್ವರಪ್ರಿಭು
- 17 ವನಮಲ್ಲ ತಳೆಕಾಡುಕೊಂಡ ಭುಜಬಲ್ಲವೀರಗಂಗ ಹೋಶಣ ಶ್ರೀನರಸಿಂಘ
- 18 ದೇವರ ಸುಖಮಾರಯ ಶ್ರೀಯಾದೇವಿಯುಂ ಇರುಂಗೊಳದೇವಂಗ ಕಲ್ಯಾಣ
- 19 ತ್ತವಿರಲು ಮಣ್ಣನದೇನಿಗಂಗ ದೇವಗ್ಗಂ ನಮಸ್ಕಾರಮಾಡಿ ವಿಕ್ರಮ
- 20 ಸಂವತ್ಸರದ ಶ್ರಾವಣಸುದ್ಧ ಪೂರ್ಣಮಿಯಂದು ಮಧ್ಯಾಹ್ನಕಾಲದ ಪೂಜೆಯ
- 21 ನಿವೇದ್ಯಮುದಕ ಘಟ್ಟಧೂಪ ದೀಪತಾಂಬೂಲ ಬ್ರಾಹ್ಮಣವೋದನ
- 22 ದಿನದಲ್ಲಿ ದಿವಾರಾತ್ರಿ ಇ ಧರ್ಮವ ಯೆನಿಸುಂ ನಡಸಲು
- 23

Transliteration.

1. svasti samasta-bhuvanâśraya sri prithvī-vallabha-mahârâjâ-
2. dhîrâja paramêśvara parama-bhattâ [1a] ka satyâśrayakula-tilaka Châlu-
3. kyâbharana srîmatu . . . dēvaru sukha-samkathâ-vi-
4. nôdadim rājyam-geyyuttam ire tat-pâda-padmoṇipajîvi svasti samadhiyata-
pancha-ma-
5. hâ-śabda mahâmandalêśvara Vareyûia-pura-varâdhîśvara Karikâla-
6. pādârâdhaka para-bala-sâ .
7. ñchâla khadga-Sahâdêva Rodda-
8. da
9. vira-vitarana-Vikramârka .
10. praje-mechche-gamda svasti samasta-bhuvanâśraya sri-pri-
11. thivī-vallabha mahârâjâdhîrâja rāja-paramêśvara parama-bhattâraka Satyâ-
śraya-kula-
12. ti[1a] ka Châlukyâbharana Kâsyapa-gotrôtpanna kâya-
pavitra nâ-
13. mâdi samasta prasasti-sahita śrîman mahâmandalêśvara Tribhu-
14. vanamalla Mallidêvachôla-mahârâjaru Sîranâda srîmad rājadhâm Hemjêri-
15. na vîdinalu sukha-samkathâ-vinôdadim rājyam geuyttire Mallidêvarasara
16. kumâra Irungoladêvana || svasti śrîman mahâmandalêśvara tribhu-
17. vanamalla Talekâdu-komda bhujabal (1) a Vîragamga Hôśana sri Nara-
simgha-
18. dēvara sukhumâraya Śrîyâdêvigeyum Irungoladêvamge kalyâna-
19. ttavîralu Mandanadêsigamge dēvarggam namaskâram mâdi
Vikrama-
20. samvatsarada Śrâvana śuddha pournamiyamdu madhyâna-kâlada pûjeya
21. nivêdyam udaka purpa dhûpa dîpa tâmbûla brâhmana-vôdana
22. dinadalli divâ-râtri 1-dharmmava yenisum nadasalu
23.

Translation.

Be it well While the refuge of the whole universe, favourite of the goddess of wealth and earth, mahârâjâdhîrâja paramêśvara parama-bhattâraka, ornament of the Satyâśraya lineage, adornment to the Châlukyas, the illustrious
 dēvaru was ruling his kingdom in peace and prosperity.

A dependant on his lotus feet —Be it well. When the obtainer of the band of five sounds, lord of the excellent city of Vareyû, [descendant of] Karikâla-[chôla],
 worshipper of the feet of destroyer of enemy troops,
 a Sahadêva in sword of Rodda,

. . . a Vikramârka in courage and liberality, . . . beloved of his subjects :—

Be it well. When a [dependant of] the refuge of the universe . . . (etc), born of Kâśyapa-gôtra, pure in body, possessed of these and other fine attributes, the illustrious mahâmandalêśvara Tribhuvanamalla Mallidêvachôla-mahârâjar was ruling in peace and prosperity in the city of Henjêru, capital of Śīranâd —

Mallidêvarasa's son Irungoladêva's . . . Be it well The illustrious mahâmandalêśvara, tribhuvanamalla, capturer of Talekâd, bhujabala Viraganga Hôsana śrī Narasimghadêva's *sukhumâraya* (good son or favourite) — while prosperity befell — Śrīyâdêvi and Irungoladêva, — After bowing to Mandanadêśiga and god, on the full moonday of the bright fortnight of Śrâvana, in the year Vikrama, for conducting every day, the religious services of the afternoon, food offerings, water, flowers, incense, lights, betel leaves, food for Brahmans . . . services day and night

Note

This record belongs to the reign of the Chôla Chief of Nidugal named Mallidêva-Chôla and records a grant made for the services in some temple not specified by his son Irungoladêva. Owing to a number of lacunæ in several lines in the middle of the inscription and at the bottom of the inscription caused by the letters being worn out and lost it is not possible to make out the full contents of the record.

The Chief Mallidêva is stated to be a subordinate of some Châlukya king whose titles only are given and are those of the later Chalukya kings of Kalyâni. Lines 16 to 19 of the record refer to the Hoysala king Narasimghadêva and seem to state that Irungoladêva's wife was Śrīyâdêvi and that either Irungola or more probably Śrīyâdêvi was brought up under the protection of or was a daughter of Narasimghadêva. The word used to show the relation between Narasimghadêva and Śrīyâdêvi is *sukhumâraya* which means good son but is probably a mistake for *sukumârīya* meaning good daughter.

We learn that Irungola and Śrīyâdêvi performed obeisance to Mandanadêśiga and the god (*dêvar*). Mandanadêśiga was apparently the priest in charge of the temple of the god. The name of this deity is not given although the record registers a grant for the services of the god made by Irungola and Śrīyâdêvi.

It is possible however to infer from the text that the grant was made by a subordinate of Irungola.

The date of the grant is given as Vikrama sam Śrâvana śu 15. It is not dated in any era like the Śaka era. There are several records of the Nidugal chief Mallidêva between 1150 and 1175 A.D. The characters of the present inscription belong to the 12th century A.D. The nearest Vikrama for the period of Mallidêva is equivalent to 1160 A.D. The next cyclic year Vikrama would go to 1220 A.D., when the Châlukya power had disappeared. If the date 1160 A.D. be accepted, the

Hoysala king Narasimha referred to in the present record could be identified with Narasimha I. Srāvana su 15 of this year Vikrama corresponds to 20th July 1160 A.D. which may be taken as the date of the record

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Pratāpa Bukkarājapura grant of the reign of the Vijayanagar king Harihara II, dated Ś 1307 in the possession of Krishnasastry at Vadanakal in Hosakôte Hobli. (Plate XXVI) 5 plates Boar Seal Nandināgarī characters Size 11"×7."

ಪಾವಗಡ ತಾಲ್ಲೂಕು ಹೊಸಕೋಟೆ ಹೋಬಳಿ ವದನಕಲ್ಲು ಕೃಷ್ಣಶಾಸ್ತ್ರಿಗಳಿಂದ ಹಾಜರ್ಮಾಡಲ್ಪಟ್ಟ ತಾಮ್ರಶಾಸನ

5 ಹಲಗೆಗಳು (ಉಂಗುರಸಹ), ವರಾಹಮುದ್ರೆ, ನಾಗರಾಕ್ಷರ, ಸಂಸ್ಕೃತ ಭಾಷೆ

ನಿರ್ವಿಘ್ನಮಸ್ತು

I A—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತೈರೋ
2. ಕೃ ನಗರಾರಂಭ ಮೂಲ ಸ್ತಂಭಾಯ ಶಂಭವೇ | ಕರ್ಯಾ
3. ಣ ಮಾಕಲಯತಾಂ ಕಲಭಾನನೋವಂ ಕ್ರೀಡಾಸುಯಃ ಕರಟಚ
4. ಮೃಪಿತುಃ ಪಿಥಾಯ | ಪೂರ್ಣದ್ವಿಪೇಂದ್ರನಟನೈರಭಯ ಪ್ರದಾನೋ
5. ಮೋದಂ ಶಿವಸ್ತ್ಯ ವಿತನೋತಿ ಮಹಾನಟಸ್ಯ | ಜ್ಞಾನ
6. ಪ್ರದೀಪ ನಿರ್ಣೀತ ನಿತ್ಯ ತತ್ಪಾರ್ಥ ರೂಪಿಣೀ | ಜಗಂತ್ಯ
7. ವಂತೀ ಮೈಖರ್ಯಾ ಸರಸ್ವಸ್ತ್ಯಸ್ತುವಃ ಶ್ರಿಯೇ | ಉದ್ಯತ್ಯ
8. ಜಲಧೀಃ ಭೂಮಿಂ ಗಂಧಮನ್ಯಾಃ ಪರಾಮೃತನ್ | ಘೋಣಾ
9. ಯಾಂ ಸಾಧು ಸಂಧರ್ತ್ತಾ ಪಾತು ಕ್ರೋಡಾಕೃತಿಃ ಹರೀಃ | ಗು
10. ಣೈರರಿಷ್ವಾನಿ ಶಮಂ ನ್ನಯಂತೀ ಶ್ಲಾಘ್ಯಾನಿಧಾಗ್ಯಾ
11. ನಿ ಪುನರ್ದದಾನಾ | ಮಹೀಸುರೇಭ್ಯೋ ಮಹನೀಯಕೀ
12. ತ್ವೀಃ ಸರ್ವಸಹಾ ಸಸ್ಯಭಲಾನಿ ಸೂತಾಂ | ನಿದಾನಮೇ
13. ಕೋ ನಯನೋತ್ಸವಾನಾ ಮಾನಂದ ಕಾರೀ ಜಗತಾಂ ತ್ರಯಾ
14. ಣಾಂ | ಸುಧೈಕಸತ್ತಂ ಸಹಜಂ ಶ್ರಿಯೋಯಃ ಶಮೋಷಧೀ
15. ನಾಮಧಿಪಸ್ತನೋತೂ | ಅಸ್ತಿತ್ವಸ್ತ್ಯ ಯನಂ ಭೂಮೇರ್ವಂತಃ
16. ಪ್ರಾಂಶುರಕುಂರಿತಃ | ಯದೂನಾಂ ಕೃಷ್ಣಬಂಧೂನಾಂ ತಲ್ಲೀರಾನಿ
17. ತ್ವೈ ಸಾಕ್ಷಿಣಾಂ | ತತ್ರ ಸಂಗಮಭೂಪಾಲಃ ಕ್ಷೀರಾದ್ಧೇಃ
18. ಶ್ಚಂದ್ರಮಾ ಇವ | ಅವಿರಾಸೀತ್ಯಲಾನಾಥಃ ಕಾಮಾ
19. ಯೀಚಂದ್ರಿಕಾಪ್ರಿಯಃ | ತಾದಂಪತೀ ಸಮಾರಾಧ್ಯ ಪಂಪಾಯಾಃ
20. ಪ್ರಾಣವಲ್ಲಭಂ | ತತ್ಪಂಚವದನಪ್ರಖ್ಯಾನ್ ಪುತ್ರಾನ್ ಪ್ರಾ
21. ಪ್ತೌಮಹಾಜನಃ | ಆದ್ಯೋ ಹರಿಹರೋವೀರೋ

II A—

22. ದ್ವಿತೀಯಃ ಕಂಪಭೂಪತಿಃ | ತೃತೀಯೋ ಬುಕ್ಕಭೂಪಾಲಃ ಶ್ವತುತ್ಕ್ರೋ ಮಾರವಾ
23. ಹ್ವಯಃ | ತೇಷುಪುತ್ರೇಷುದೀವ್ಯತ್ವ ಬುಕ್ಕಭೂಪಃ ಸತಾಂಗತಿಃ |

- 24 ಸ್ವಗೋತ್ರ ಪಾಲಕೋ ಜಾತೋ ಮನು ಮಾಂಧಾತ್ಯಸಂನಿ
 25 ಭಃ | ಯತ್ಪತಾಪಾಗ್ನಿಜ ಜ್ವಾಲಾ ಜಜ್ವಾಲಾರಾತಿಕಾನನೇ | ಯ
 26 ತ್ವೀರ್ತಿಃಕಕುಭಾಂ ಚಕ್ರೇ ಭಾಂಚಕ್ರೇ ನಿತ್ಯಮ್ಪಂದವೀಂ | ಆದ್ಯೋಮಾ
 27 ತಂಗಸೇವೀ ಬಹುವಿಪದಪರಃ ಶ್ಚಕ್ರವರ್ತ್ಯಕ್ಷದೇವೀನಾಮ್ನೈಕಃ
 28 ಪ್ರಾಪ್ತಗರ್ಹಃ ಸುರಪತಿಗಣಿಕಾಸಕ್ತಚಿತ್ತಃ ಪರೋಭೂತ್ |
 29 ಸಕ್ಷೇಳಃ ಕಶ್ಚಿದನ್ಯೋ ಮುನಿಪಶುಮಹರತ್ಪ್ರರಲಂ ಶಾಂತ
 30 ದೋಷಃ ಸತ್ಯಂ ಬುಕ್ಕಕ್ಷಮೇಶಃ ಸ್ಫುರುದುರು ವಿಭವೈರುತ್ತಮಃ ಸಾ
 31. ವರ್ಭಾಮಃ | ಕೃಷ್ಣಶ್ಚ ಬುಕ್ಕಭೂಪಶ್ಚ ಬಹು ಸ್ತ್ರೀಜನವಲ್ಲಭಾ |
 32 ಆದ್ಯಃ ಕುವಲಯದ್ವೇಷೀ ದ್ವಿತೀಯಃ ಸ್ತಸ್ಯ ಪಾಲಕಃ | ಕಾಂ
 33. ತಾಸು ವಿದ್ಯಮಾನಾಸು ತಸ್ಯ ಪ್ರೇಮಸಮನ್ವಿತಾ | ಗೌರಿ ಗೌ
 34 ರೀವ ಸಂಜಾತಾ ಪ್ರೇಯಸೀ ಭೂಭೃತಃ ಸುತಾ | ತಸ್ಯಬುಕ್ಕಮಹೀ
 35. ಪೇನ ಕಾರ್ತಿಕೇಯಸಮೋಗುಣೈಃ | ಉದಪಾದಿ ತ್ರಯೀಧರ್ಮತ್ರಾ
 36 ತಾ ಹರಿಹರೋ ನೃಪಃ | ನಕೇವಲಂ ಹರಿನ್ಮಾತುಂ ಹರೋವಾಕ
 37 ಲಿಕಲ್ಮಷಾತ್ | ಯತಃ ಸಂತೋ ಭುವಂ ಪ್ರಾಪ್ತೌದೇವಾ ಹರಿಹರಂ
 38 ವಿದುಃ | ತನ್ಯಾಭವಧ್ಧರ್ಮಪತ್ನೀ ಮೇಲಾಯೀ ವನಿತೋತ್ತಮಾ
 39. ಭೂಭೃತ್ಸುತಾ ಭವಾನೀವ ಪುತ್ರಿಣೇಪುರವಿದ್ವಿಷಃ | ಯಸ್ತಸ್ಯಾ
 40. ಮುದಪಾದಿ ಹರ್ಯಪಮಹೀಪಾಲೇನ ಬುಕ್ಕಕ್ಷಮಾಧೀಶಃ ಕಲ್ಪ
 41 ಮಹೀರುಹಃ ಸುಮನಸಾಂ ವಜ್ರೋರಿಪುಕ್ಷ್ಮಾಭೃತಾಂ | ತನ್ಮಾದಾ
 42 ವಿರಭೂದುದಾರಚರಿತಃ ಶ್ರೀ ಭೂಪತಿಯತ್ಪ್ರಸೂಃ ಸ್ತಿಪ್ಪಾಯೀ
 43. ಕಿಲ ವೀರಸೂಗಿರಮಗಾತ್ ಸಾಕಂ ಹಿ ಕೌಸಲ್ಯಯಾ || ತ
 44 ತ್ವಿತುರ್ಬುಕ್ಕಭೂಪಸ್ಯ ಭೃತ್ಯೌ ಕಾಮಣ ಬೊಮ್ಮಣಾ | ಸ್ಯ
 45 ನೌಂತಯೋಂ ನಾಯಕಾಚಾರ್ಯೌ ಶರಣಾಗತ ಪಾಲಕೌ | ಜಾತಾ ಲಕ
 46 ಮನಾಯಿಕ್ಯಾ ಮಬ್ಬೆನಾಯಕ ಪುಂಗವಾತ್ || ತನ್ಯಾ ಮಾ

II B—

- 47 ತ್ಯೋ ಬೊಮಣಸ್ತುಧೀರಃ ಸಿಂಹಪರಾಕ್ರಮಃ | ಸ್ವಕುಲೋತ್ತಾರಣೇ ಬುದ್ಧಿ
 48 ಮಕರೋಧ್ಧರ್ಮತತ್ಪರಃ || ಕೋಟಿಕರ್ಕರಾಯದುರ್ಗಮಧ್ಯೇ ಪ್ರ
 49 ವಹತಿಸ್ಮಯಾ || ಬಂಜೆ ಹಳೇತಿ ನದಿಕಾ ನಿಲುಗಲ್ಲಸಮೀ
 50 ಪಗಾ | ಮೊಸಳೆಕುಲ್ಯಯಾಯುಕ್ತಾಭೂಮಿಃ ಸಸ್ಯೋಧ್ಭವ
 51 ಕ್ಷಮಾ | ತನ್ಯಾಂ ತಟಾಕನಿರ್ಮಾಣಮಾದಿ ಕ್ಷದ್ರಾಹ್ಮಣೋತ್ತಮಾನ್ |
 52 ತೇ ಸ್ವಕೀಯಧನೇನೈವ ಸೇತುಂ ವ್ಯರಚಯನ್ ಬುಧಾಃ | ದೃಷ್ಟ್ವಾತಟಾಕಂ
 53 ಕ್ಷೇತ್ರಂಚ ಬೊಮ್ಮಣನ್ವಾಮಿ ತತ್ಪರಃ | ಪ್ರತಾಪಬುಕ್ಕರಾಜಾಖ್ಯಂ ನಿ
 54 ಮಾರ್ಯಾದಾದುದಾರಧೀಃ | ಶಾಕಾಬ್ಬೇದ್ರಿಖವಹ್ನಿಚಂದ್ರಕಲಿತೇ ವರ್ಷೇ
 55 ತಧಾಕ್ರೋ ಧನೇಮಾಸೇ ಶ್ರಾವಣೇಗ್ರಹಾರಮುದಧೇಃ ಪೂರ್ವೇಧಚಂದ್ರ
 56 ಗ್ರಹೇ | ಅಬ್ಬೇನಾಯಕನಂದನೋ ಗುಣ ನಿಧಿಯಃ ಕಾಮಣಸ್ಯಾ
 57 ನುಜೋ ಬೊಮ್ಮಣ್ಣಃ ಸ್ತ್ರೀವತ್ಪುಪಾತ್ರಗಣನಾ ವಿಪ್ರೋತ್ತಮೇಭ್ಯೋ
 58 ದಿತ | ಷಟ್ಕರ್ಮ ನಿರತಾಸ್ತೇತುಬ್ರಾಹ್ಮಣಾಃ ಶ್ವಾಸನೋ

59. ತ್ಸುಕಾಃ | ಸತ್ತ್ವಾಶಿಷೋಭಾವಿನಂತು ಸಾರ್ವಭೌಮಂ ವಿ
 60. ಚಂತ್ಯತಂ | ಅಶೀರ್ಭರಭಿನಂದ್ಯಾಥ ಸ್ವವೃತ್ತಾಂತಂ ನೃವೇ
 61. ದಯನ್ | ತೈರ್ನಿವೇದಿತ ಕಾರ್ಯಸ್ತು ಭೂಪತಿಃ ಸಚಿವೈಃ
 62. ಸಹ | ನಿರ್ಣಯೇ ಸೀಮಾಮಾತ್ಮೀಯಾಂ ವಿರೂಪಾಕ್ಷಸ್ಯ
 63. ಸಂನಿಧಾ | ಪ್ರಭವೇ ವತ್ಸರೇ ಜೈಷ್ಠ ಮಾಸೇ ಸೂರ್ಯಗ್ರಹೇಸ
 64. ತಿ | ಆಚಂದ್ರತಾರಕಂ ಕರ್ತುಂ ವಿತುರ್ನಾಮ್ನಾಂಕಿತಂ ಪುರಂ | ಪ್ರಾದಾತ್ತೇ
 65. ಭ್ಯೋ ಭೂಸುರೇಭ್ಯಃ ಸ್ವಮುದ್ರಾಂಕಿತ ಶಾಸನಂ | ದಾನಶ್ರೀ
 66. ಲತಿಕಾಪುರಾ ಮರತರಾ ರೂಢಾ ಭುವಂ ಸಂಶ್ರಿತಾ ಸಲಿಂಬಾ
 67. ಧಶಿಬಾ ಪ್ರತಾನ ವಿತತಾ ಜೀಮೂತವಾಹೇಪುನಃ | ಕರ್ಣೀ
 68. ಕೋರಕಿತಾ ತತಃ ಕುನುಮಿತಾ ಭೋಜೇ ಸಮಸ್ತೋನ್ನತೇ
 69. ಸೂತೇ ಸಂಪ್ರತಿ ಭೂಪತೋ ಸ್ಥಿರಪದಾ ತತ್ತನ್ನಲಾನ್ಯರ್ಜಿ
 70. ತಾ | ಅಧತನ್ಮಿನ್ನಗ್ರಹಾರೇ ವೃತ್ತಿಭಾಜಾ [೦] ದ್ವಿಜನ್ಮನಾಂ |
 71. ಗೋತ್ರನಾಮಾನಿ ಶಾಖಾಶ್ಚ ಲಬ್ಯಂತೇದೇಶಭಾಷಯಾ |
 72. ಆತ್ರೇಯ ಆದಿತ್ಯಾತ್ಮಜೋ ನಾಗಪಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುಃ |
 73. ಲೋಹಿತಃ ಪಿನ್ನಯಾತ್ಮಜಃ ಪೆದ್ಧೇರೇಕಾವೃತ್ತಿಃ | ಯಜುಃ |

III A—

74. ಶ್ರೀವತ್ಸೋಲಬ್ಧಾಣಾತ್ಮಜಃ ಸೋಮನಾಥಸ್ಯೈಕಾವೃತ್ತಿಃ
 75. ಯಜುಃ | ಚಿಟ್ಟಯಾತ್ಮಜೋನರಸಿಂಹಸ್ಯದ್ವೇವೃತ್ತೀಯಜುಃ |
 76. ಶಾಂಡಿಲ್ಯಃ | ಗಂಗಾಧರಾತ್ಮಜೋ ಬಸವಣ್ಣಸ್ಯೈಕ
 77. ಕಾವೃತ್ತಿಃ | ಆತ್ರೇಯಃ | ಶಾಲಾವತೋ ಮಲ್ಲಯ ಸೂನುಃ ವಿರೂ
 78. ಪಾಕ್ಷಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಲೋಹಿತೋಲಬ್ಧಯ ಸೂನುಃ ಸ್ವ
 79. ಯಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಶ್ರೀವತ್ಸೋಸೂರಿಪದ್ಧಿ ಸೂನು
 80. ನಾಗಯಸ್ಯದ್ವೇವೃತ್ತೀ | ಯಜುಃ | ಆತ್ರೇಯೋ ಮಾಧವಸೂನು
 80a. ನಾಗ ಯಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಶ್ರೀವತ್ಸಃ ಕೂಚನಾ
 81. ಯಸೂನುಃ ಸಂಗುಭಟ್ಟಸ್ಯದ್ವೇವೃತ್ತೀಯಜುಃ ಲೋಹಿ
 82. ತಃ ಪದ್ಧಿ ಸೂನುಃ ಪಿನ್ನಯಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಶಾಲಾವತೋಮ
 83. ಲ್ಲಯಸೂನುಃ ಕೂಚನಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ವನಿಪ್ತಃ ಸ್ವಾ
 84. ವಣ್ಣಸೂನುಃ ಅನಂತಪಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್ | ಗಾರ್ಗ್ಯಃ ಶಿಂ
 85. ಗಯಸೂನುಃ ಲ್ಲಂಗಪಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಕಾಂಡಿನ್ಯೋ
 86. ಗೋಕರ್ಣಸೂನುಃ ಪೋಚಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಸ್ತಸ್ಯ ಅರ್ಧಂ ಯಜುಃ ವನಿ
 87. ಪ್ತಶ್ಚಿಮಯಸೂನುಃ ಮುದ್ದಪಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್ | ಭಾರದ್ವಾಜೋ
 87a. ಯೆಲ್ಲಯಪದ್ಧಿ ಸೂನುಃ ಮಲ್ಲಯಸ್ಯ ದ್ವೇವೃತ್ತೀ || ಯಜುಃ || ಭರದ್ವಾಜೋ
 88. ಯೆಲ್ಲಯಪದ್ಧಿ ಸೂನುಃ ಅಪ್ಪಯಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಶ್ರೀವ
 89. ತ್ಸೋನರಹರಿಸೂನುಃ ಪದ್ಧಿಃ ದ್ವೇವೃತ್ತೀ ಯಜುಃ | ಗಾರ್ಗ್ಯೋದೇ
 90. ಚಯಸೂನುಃ ನರಹರೇರರ್ಧಂ | ಯಜುಃ | ಭಾರದ್ವಾಜೋಯೆಲ್ಲಯಸೂ
 91. ನುಃ ಮಲ್ಲಯಸ್ಯ ದ್ವೇವೃತ್ತೀ ಯಜುಃ | ಶ್ರೀವತ್ಸೋ ನರಹರಿ

- 92 ಸೂನುರಪ್ಪಯಸ್ಯದ್ವೇವೃತ್ತೀಯಜುಃ | ಗೌತಮೋಗೋಪಾಲ
93 ಸೂನುರ್ವಿರುಪಾಸಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ | ಕಾಶ್ಯಪೋಕೇಶವ
94. ಸುತೋವಿರುಪಾಕ್ಷಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್ | ಧನಂಜಯೋಲಕ್ಷ್ಮಣ
95 ಸುತಃ ಶಿಂಗಯಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್ | ಕಾಶಿಕಃ ಪಿನ್ನಯಸುತೋ
96 ಭೈರವಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ | ಭಾರದ್ವಾಜೋಮಲ್ಲಯಸುತಃ ಕೇ
97 ಸವಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ | ಕುತ್ಸೋ ಮಲ್ಲಯಸುತಃ

III B—

- 98 ಅಪ್ಪಯಃ ಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಕಾಂಡಿನೋಗೋಕರ್ಣಸೂನುಃ
99 ಮಾರ್ಚಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ | ವಿಶ್ವಾಮಿತ್ರೋಭೂತ
100. ರಸಸುತೋ ಮಲ್ಲಯಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್ | ಭರದ್ವಾ
101 ಜೋಯೆಲ್ಲಯಸುತಃ ಚೆನ್ನಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ | ಹರಿ
102 ತ ಗೋತ್ರೋಪದ್ವಯಪುತ್ರೋಲಬ್ಧಯಸ್ಯ ದ್ವೇವೃತ್ತೀ ಯಜುಃ |
103 ಲೋಹಿತಃ ಪದ್ವಯಪುತ್ರೋ ಕೂಚನಸ್ಯ ದ್ವೇವೃತ್ತೀ ಯಜುಃ |
104 ಗೌತಮೋ ಗೋಪಾಲ ಸೂನುಃ ಗೋಪಯಸ್ಯಾರ್ಥವೃತ್ತಿಃ | ಯಜುಃ |
105. ಶ್ರೀವತ್ಸೋ ಪದ್ವಿಜೋಸ್ಯಸೂನುಃ ಪದ್ವೇರೇಕಾವೃತ್ತಿಃ | ಯಜುಃ
106 ಕಪಿಗೋತ್ರೋನರಹರಿ ಸೂನುಃ ಪದ್ವೇರೇಕಾವೃತ್ತಿಃ ಯಜುಃ
107 ಗೌತಮೋ ಪದ್ವಿಸೂನುಃ ಮಾರ್ಥವ್ಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯ
108 ಜುಃ | ಶ್ರೀವತ್ಸೋ ಸೋಮರಸಸುತೋ ಅದಿತ್ಯಸ್ಯೈಕಾ
109 ವೃತ್ತಿಃ | ರುಕ್ | ಮೋನಭಾರ್ಗವ[ಗುಂಮಯಸುತೋ ರಾಮಸ್ಯೈಕಾ
110 ವೃತ್ತಿಃ ರುಕ್ | ಶ್ರೀವತ್ಸೋ ಲಿಂಗಯಸೂನು ನಾಗಯಸ್ಯೈಕಾ
111 ವೃತ್ತಿಃ ರುಕ್ | ಕೌಶಿಕೋತಿಪ್ಪಯಸೂನುಃ ಚೇನಯಸ್ಯ ಹಾ
112 ಗವೃತ್ತಿಃ | ರುಕ್ | ಕಾಂಡಿನೋಗೋಕರ್ಣಸುತೋ ಬಸ
113 ವಣ್ಣಸ್ಯಾರ್ಥವೃತ್ತಿಃ ಯಜುಃ | ಶ್ರೀವತ್ಸೋ ತಿಪ್ಪಯಸೂ
114 ನುಃ ನಾಗಪಸ್ಯೈಕಾವೃತ್ತಿಃ ತಸ್ಯಚಹಾಗಂಚ | ಯಜುಃ
115 ಭರದ್ವಾಜೋರಮ್ನಯ ಸೂನುರ್ನಾರಣ ದೇವಸ್ಯೈಕಾವೃತ್ತಿಃ ರು
116 ಕ್ | ಹರಿತೋ ಕೂಚಯಸೂನುರಲ್ಲಾಡಸ್ಯೈಕಾ ವೃತ್ತಿಃ ಯ
117 ಜುಃ | ಕಾಶ್ಯಪಾ ವಿರ್ಮಯಸೂನುರ್ಬುಸುವಸ್ಯ ವೃತ್ತಶ್ಚತುರ್ಧಾಂ
118 ತಃ | ಕಾಶ್ಯಪೋ ಬಾಚಯಸೂನುರ್ದೇವಯಸ್ಯಾರ್ಥಂ | ರುಕ್ |
119. ಭರದ್ವಾಜೋ ಬೋಮಯಸೂನು ಮಾರ್ಕಯಸ್ಯಾರ್ಥಂ | ಶುಕ್ಲ
120 ಯಜುಃ | ಭರದ್ವಾಜೋ ಸೋಮಯಸೂನುರೌಭಲನಾರ್ಥಸ್ಯಾರ್ಥಂ
121 ಯಜುಃ | ಕೌಶಿಕಃ ಸರ್ವಜ್ಞಪುತ್ರೋ ಪದ್ವಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯ
122 ಜುಃ | ಶಾಂಡಿಲ್ಯ ಅಪ್ಪಯಸೂನು ಮಾರ್ಥವಸ್ಯಾರ್ಥಂ ಯ
122a ಜುಃ

IV A—

123. ಕೌಶಿಕಗೋತ್ರೋದೇಚಯ ಸುತಃ ಶಿಂಗಯಸ್ಯೈಕಾವೃತ್ತಿಃ |
124. ಯಜುಃ | ಭರದ್ವಾಜ ಗೋತ್ರೋಅಪ್ಪಂಣ್ಣ ಸೂನುಃವರದಪ

- 125 ಸೈವ್ಯ ಕಾವ್ಯತ್ತಿಃ ರುಕ್ | ಭಾರದ್ವಾಜೋ ಚೂಡಾಮಣೀರಧಂ |
 126 ರುಕ್ | ಗೌತಮೋಮಲ್ಲಯಸೂನುಃ ಕೇಶವನ್ಯಾರ್ಥಂ ಯಜುಃ | ಆ
 127 ತ್ರೇಯಃ ಕೇಶವಸುತೋಅಪ್ಪಯನ್ಯಾರ್ಥಂ ಯಜುಃ | ಅಗಸ್ತ್ಯೋ
 128. ಕೇಶವಸುತಃ ಸ್ತೀಕಯಸೈವ್ಯಕಾವ್ಯತ್ತಿಃ | ರುಕ್ | ಜೋಸ್ಯ ರೆಂ
 129. ಮಣ್ಣಸುತೋ ಮಲ್ಲಯಸ್ತೈವ್ಯ ಕಾವ್ಯತ್ತಿಃ ಸಾಮಕಃಅತ್ರ | ವ
 130 ಸಿಪ್ಪಏಚಯಸುತಃ ಚೌಡಪ್ಪಸೈವ್ಯ ಕಾವ್ಯತ್ತಿಃ ರುಕ್ | ಭ
 131. ರದ್ವಾಜಗೋತ್ರೋ ಮಾಧವದೇವಸುತಃ ಸೋಮಯನ್ಯಾ
 132 ರ್ಥಂ | ರುಕ್ | ಪರಾಶರೋ ಶಿಂಗಯಸೂನುಃ ಭಾರ್ಗವೋಃ
 133. ಮುಪ್ಪಾಗವ್ಯತ್ತಿಃ ಯಜುಃ | ಹರಿತಃಕೂಚನ ಸು
 134. ತಃ ಪೆದ್ದಯಸೈವ್ಯಕಾವ್ಯತ್ತಿಃ ಯಜುಃ | ತನ್ಯಾ
 135. ನುಜೋ ನರಹರೇ ರೇಕಾವ್ಯತ್ತಿಃ ಯಜುಃ | ಕಾ
 136 ಶ್ಯಪಅಲ್ಲಾಡಸೂನುಃ ವಿರೃಪಸ್ಯ ಮುಪ್ಪಾಗ ವ್ಯತ್ತಿ
 137. ಯಜುಃ | ಶಾಂಡಿಲ್ಯಃ ತಿಪ್ಪಯಸೂನುಃ ಪೆದ್ದೇರೇಕಾವ್ಯತ್ತಿಃ
 138. ಯಜುಃ | ಗಾರ್ಗ್ಯಃ ಮಂಚನಸೂನುಃ ಶಿಗಯಸೈವ್ಯಕಾ
 139 ವ್ಯತ್ತಿಃ | ಯಜುಃ | ಕಾಶ್ಯಪಃ ಮಂಚನಸೂನುಃ ಔಫಲಸೈವ್ಯ
 140. ಕಾ ವ್ಯತ್ತಿಃ | ಯಜುಃ | ಶಾಂಡಿಲ್ಯಃ ಗಂಗಂಣಸೂನುಃ ಸ್ವಾ
 141. ಮಯಸೈವ್ಯ ಕಾವ್ಯತ್ತಿಃರುಕ್ | ಭರದ್ವಾಜಃ ಪಿನ್ನಯ
 142. ಪುತ್ರೋದೇಚಯ ಸೈವ್ಯಕಾವ್ಯತ್ತಿಃ ಯಜುಃ | ಆತ್ರೇಯಲ
 143. ಕ್ಷಣಪುತ್ರಃ ಕಂಪಣಸೈವ್ಯ ಕಾವ್ಯತ್ತಿಃ ರುಕ್ | ತಿಪ್ಪ
 144. ಯ ಸೂನುರ್ಬಯನ್ಯಾರ್ಥಂ | ರುಕ್ | ಗೌತಮೋ ಗೋ
 145. ಪಯಸೂನುಃ ಗಂಗಯಸೈವ್ಯಕಾವ್ಯತ್ತಿಃ | ಯಜುಃ |

IV B—

- 146 ಹರಿತಃ ಸ್ತಲ್ಲಯಸೂನುಃ | ವಿರೂಪಾಕ್ಷನ್ಯಾರ್ಥಂ | ಯಜು
 147 ಕಾಶ್ಯಪಃ ನಾಯಪ್ಪಸೂನು ಮಾರ್ಧವಸೈವ್ಯಕಾ
 148 ವ್ಯತ್ತಿಃ ತನ್ಯಾಪ್ಯರ್ಥಂ | ವಾರುಕ್ | ಪನಿಷ್ಕೋಗಂಗಾ
 149. ಧರ ಸೂನು ನಾಗಪಸೈವ್ಯಕಾವ್ಯತ್ತಿಃ | ಕಾಶ್ಯಪೋ
 150. ಬಂಕರನ ಸೂನುಃ ವಿರೃಪಸೈವ್ಯಕಾವ್ಯತ್ತಿಃ ರುಕ್ | ಭ
 151. ರ ದ್ವಾಜೋ ಚೆನ್ನಯಸೂನುಃ ಶಿಂಗಯಸೈವ್ಯಕಾವ್ಯತ್ತಿಃ | ಯಜುಃ |
 152 ಕೌಶಿಕಃ ಸರ್ವಜ್ಞಸೂನುಃ ಹೊನ್ನಪಸೈವ್ಯಕಾವ್ಯತ್ತಿಃ | ಯಜುಃ
 153. ಭರದ್ವಾಜೋ ನಾಗಯಸೂನು ಚೌಡಯಸ್ಯ ಮುಪ್ಪಾಗವ್ಯತ್ತಿಃ
 154 ಯಜುಃ | ಪರಾಶರ ಜನ್ನಯಸೂನುಃ ಪೆದ್ದೇರೇಕಾವ್ಯತ್ತಿಃ ಯಜುಃ |
 155 ಭರದ್ವಾಜೋಲಬ್ಧಯಸೂನುಃ ಶಿಂಗಯಸೈವ್ಯಕಾವ್ಯತ್ತಿಃ ಯಜುಃ |
 156 ಕಾಶ್ಯಪೋ ಭೋಗನಾಥಸೈವ್ಯಕಾವ್ಯತ್ತಿಃ ರುಕ್ | ಶ್ರೀವತ್ಸೋ ಅ
 157 ಪ್ಪಯಸೂನು ಶ್ರೀಧರಸೈವ್ಯಕಾವ್ಯತ್ತಿಃ | ಯಜುಃ | ಭರದ್ವಾಜೋರಾನ
 158 ಪಸೂನು ನಾಗಪಸೈವ್ಯಕಾವ್ಯತ್ತಿಃ | ರುಕ್ | ಗೋಟೂರ ಮಲ್ಲರಸ
 159. ಸುತ ಆದಿತ್ಯಸೈವ್ಯಕಾವ್ಯತ್ತಿಃ | ರುಕ್ | ಶಾಂಡಿಲ್ಯ ಅಪ್ಪಣ್ಣ

160. ಸೂನು ವರ್ಣಪನ್ಯಾಧಂ | ರುಕ್ | ವಸಿಷ್ಠ ಅಲ್ಲಪ್ಪ ಸುತಃದೇ
 161. ವಣ್ಣನ್ಯಾಧಂ | ರುಕ್ | ಆತ್ರೇಯಃ ರಾಮೇಶ್ವರಸುತ
 162. ಅಣ್ಣಮಭಿಷ್ಠಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ | ಆ
 163. ತ್ರೇಯಃ ನಲ್ಲಯಸೂನುಃ ಕೋಟಿನ್ಯಾಧಂ | ಯಜುಃ ಕಾಶ್ಯಪೋ
 164. ನಾಗಾಯಸೂನುಃ ಮಂಚನಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್ | ಆ
 165. ಚ್ಯುತಸೂನುಃ ಕಾಮಯಸ್ಯ ಹಾಗವೃತ್ತಿಃ | ಶುಕಯಜುಃ
 166. ಭರದ್ವಾಜಾ ಚೌಡಯಸೂನುಃ ಲಿಂಗಯಸ್ಯ ಹಾಗವೃ
 167. ತ್ತಿಃ | ರುಕ್ | ಹರಿತಃ ಕೂಚಿಭಿಷ್ಠಸೂನುಃ ಅನಂತನ್ಯಾ
 168. ಧಂ | ಯಜುಃ | ಶಾಲಂಕಾಯನಗುಂಡನಪುತ್ರೋ ರಾಮಯ
 169. ನ್ಯಾಧಂ | ಯಜುಃ | ಕಾಶ್ಯಪೋನರಸಿಂಹಸುತಃ ಮಲ್ಲಪ
 170. ನ್ಯಾಧಂ | ರುಕ್ | ಕಾಮರಸಸುತಃಸಂಗಮ

V A—

171. ನ್ಯಾಧಃ | ರುಕ್ | ಹರಿತಾ ಮಾಧವಸೂನುಃ ಶಿಂಗಯ
 172. ನ್ಯಾಧಂಯಜುಃ |
 173. ಅಧಾನ್ಯಾಗ್ರಹಾರಸ್ಯೇ ಶಾನ್ಯಾದಿ ಅಷ್ಟದಿಕ್ |
 174. ಸೀಮಾನಿರ್ಣಯಃ ಕಥ್ಯತೇ | ಈಶಾನ್ಯದಶೀಮ ಹಗರ್ಭೈ
 175. ಮೊಸಲಿಯೊಕೂಡಿದ ಹುಣಿಶೆಯಮರದಲ್ಲ ನಟ್ಟಕಲ್ಲುವಾಮನಮುದ್ರೆ
 176. ಮೂಡಣಿಸೀಮೆ ಹಗರೆಯಪಡುವಣದಡಲು ನಟ್ಟಕಲ್ಲು | ಆ
 177. ಗ್ನೇಯದಸೀಮೆರೇಕೆಯ ಬೊಮ್ಮನ ಹ [ಳ್ಳಿ] ಬಡಗಣತೆವರ ಮೇಲ
 178. ಣ ತುಗ್ಗಿಲ ಮರದಲ್ಲನಟ್ಟಕಲ್ಲು | ತೆಂಕಣಿಸೀಮೆ ಮೊಸಲಿಯ
 179. ಬಡಗಣದಡದ ದೇವಾಲಯದ ದತ್ತಿನಲ್ಲಿನಟ್ಟಕಲ್ಲು ವಾ
 180. ಮನಮುದ್ರೆ | ಆಜ್ಞೇಯದ ತೆಂಕಣಿಸೀಮೆ ಮಧ್ಯದ ಮೊಸಲಿ
 181. ಯ ತೆಂಕಣ ದಡದ ಹಾಲಮೇಲೆ ನಟ್ಟಕಲ್ಲು ವಾಮನಮುದ್ರೆ
 182. ನೈರುತ್ಯದಸೀಮೆ ಗೊಲ್ಲರಾಮನಕನಮೊಸಜೆಡತ್ತಿನಲ್ಲಿ
 183. ನಟ್ಟಕಲ್ಲು ವಾಮನಮುದ್ರೆ | ಪಡುವಣಿಸೀಮೆ | ಕಿಲ್ಲಗು
 184. ಡ ಪಡುವಣತೆವರಮೇಲೆ ನಟ್ಟಕಲ್ಲು | ವಾಯವ್ಯದಸೀಮೆ ಚಾ
 185. ಕೋಜನಕೆಯೊಳಗೆ ನಟ್ಟಕಲ್ಲು | ವಾಯವ್ಯದ ಯಶಾ
 186. ನ್ಯದ ಸೀಮಾನಿರ್ಣಯಕ್ಕೆ ಬುಕ್ಕಾಂಬುಧಿಯಶಾಸನ ಸ್ಥ
 187. ವಾದ ಸೀಮೆ ಬೆಲಿದಿಂಗಲದಾಲುಪರ್ಯಂತರಮೇಲೆ ಆ
 188. ಲ್ಲಿಂದಂಬಡಗಲುಅಕಲಿಯ ಗೋಡೆಯತೆವರು ವಿಡು
 189. ದ ಬೋಗಯನ ಹಳ್ಳಿಯಸೀಮೆಯಲು ನಟ್ಟಕಲ್ಲು ವಾಮನ
 190. ಮುದ್ರೆ * ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೈ ಪಾಣಾಂ ಕಾ
 191. ಲೇ ಕಾಲೇಪಾಲನೀಯೋ ಭವದ್ಭಿಃ | ಸರ್ವಾನೇತಾನಭಾವಿನಃ
 192. • ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ |

- 193 ಅಕರೇ ಯಃಕರಗಾಡಃ ಸಗೋಕೋಟಿ ವಧಪ್ರದಃ | ಸ
 194 ಕರೇಯಃ ಕರಸ್ತ್ಯಾಗಃ ಸಗೋಕಾಟಿಫ
 195 ಲಪ್ರದಃ | ಶ್ರೀ
 196 ರಾಮಚಂದ್ರಾಯ | ಶ್ರೀ ರಾಮನಾಥ
 197 ನಮಃ

V B—

- 198 ಏಕೈವಭಗವೀ ಲೋಕೇಸರ್ವೇಷಾಮೇವಭೂಭೃತಾಂ | ನಭೋ
 199 ಗ್ಯಾನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವಸುಂಧರಾ | ತ
 200 ಟಾಕಾನಂ ಸಹಸ್ರಾಣ ಕನ್ಯಾದಾನಶತನಚ | ಗವಾಂ
 201 ಕೋಟಿಪ್ರದಾನೇನ ಭೂಮಿಹತ್ತಾನಶುಧ್ಯತಿ | ಸ್ವದತ್ತಾಂ
 202 ಪರದತ್ತಾಂವಾ ಯಾಹರೇತವಸುಂಧರಾಂ | ಪಪ್ಲಿಂವರ್ಷ
 203 ಸಹಸ್ರಾಣಿವಿಷ್ವಾಯಾಂಜಾಯತೇ ಕ್ರಿಮಿಃ | ಸ್ವ
 204 ದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಾ |
 205 ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂಭ
 206 ವೇತ್ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಚ್ಛೇ
 207 ಯೋನುಪಾಲನಂ | ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋ
 208 ತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ || ಕರಕೃತ ಮಪರ
 209 ಧಂ ಕ್ಷಂತುಮರ್ಹಂತು ಸಂತಃ | ಶ್ರೀ ಹರಿಹರ ಹಿರ
 210 ಣ್ಯ ಗರ್ಭೇಭ್ಯೋನಮಃ | ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
 211. ಶ್ರೀ

Same text in Dêvanâgarî characters.

निर्विघ्नमस्तु

I A—

- 1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂವಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋ
 2 ಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಕಲ್ಯಾ
 3 ಣಮಾಕಲಯತಾಂ ಕಲಭಾನನೋ ವಂ ಕ್ರೀಡಾಸು ಯಃ ಕರಡಿಚ
 4 ರ್ಮ ಪಿತುಃ ಪಿಧಾಯ | ಪೂರ್ಣದ್ವಿಪೆಂದ್ರನಟನೈರಭಯಪ್ರದಾನೋ
 5 ಮೋದಂ ಶಿವಸ್ಯ ವಿತನೋತಿ ಮಹಾನಟಸ್ಯ | ಜ್ಞಾನ
 6. ಪ್ರದೀಪನಿರ್ಣೀತನಿತ್ಯತತ್ವಾರ್ಥರೂಪಿಣಿ | ಜಗಂತ್ಯ
 7 ವಂತಿ ವೈಖರ್ಯಾ ಸರಸ್ವಸ್ಯಸ್ತು ವಃ ಶ್ರಿಯೇ | ಉದ್ಭುತ್ಯ
 8 ಜಲಧೇಃ ಭೂಮಿಂ ಗಂಧಮಸ್ಯಾಃ ಪರಾಮೃಶನ್ | ಘೋಣಾ
 9 ಯಾಂ ಸಾಧುಸಂಧರ್ತಾಂ ಪಾತು ಕ್ರೋಡಾಕೃತಿಃ ಹರಿಃ | ಗು
 10 ಧೈರೀಶಾನಿಶಮಂತ್ರಯಂತಿ ಸ್ತಾಧ್ಯಾನಿ ಭಾಗ್ಯಾ
 11. ನಿ ಪುನರ್ದಾನಾ | ಮಹೀಸುರೇಭ್ಯೋ ಮಹನೀಯಕೀ
 12 ರ್ತಿನಃ ಸರ್ವಸಹಾ ಸಸ್ಯಫಲಾನಿ ಸುತಾಂ | ನಿರ್ದಾನಮೇ
 13. ಕೋ ನಯನೋತ್ಸವಾನಾಮಾನಂದಕಾರಿ ಜಗತಾಂ ತ್ರಯಾ
 14. ಣಾಂ | ಸುಧೈಕಸತ್ರಂ ಸಹಜಂ ಶ್ರಿಯೋ ಯಃ ಶಮೋಷಧಿ
 15. ನಾಮಧಿಪಸ್ತನೋತ್ | ಅಸ್ತಿ ಸ್ವಸ್ತಿಯನಂ ಭೂಮೇವೈಶಃ

16. प्रांशुरकुण्ठितः । यदूनां कृष्णबंधूनां तल्लीलानि
17. त्यसाक्षिणां । तत्र संगमभूपालः क्षीराब्धेः
18. श्रृन्दमाइव । आविरासीत्कलानाथः कामा
19. यीचन्द्रिकाप्रियः । तौ दंपती समाराध्य पंपायाः
20. प्राणवल्लभं । तत्पंचवदनप्रख्यानं पुत्रान् प्रा
21. सौ महौजसः । आद्यो हरिहरो वीरो

II A—

22. द्वितीयः कंपभूपतिः । तृतीयो बुक्कभूपालः श्रुतुर्थो मारपा
23. ह्वयः । तेषु पुत्रेषु दीव्यत्सु बुक्कभूपः सतां गतिः ।
24. स्वगोत्रपालको जातो मनुमांधातु संनि
25. भः । यत्प्रतापाग्निज ज्वाला जज्वालारातिकानने । य
26. त्कीर्त्तिः ककुभां चक्रे भांचक्रेनित्यमैदवीं । आद्यो मा
27. तंगसेवी बहुविपदपरः चक्रवर्त्यक्षदेवी नास्त्रैकः
28. प्राप्तगर्हः सुरपतिगणिकासक्तचित्तः परोभूत् ।
29. सक्ष्वेळः कश्चिदन्यो मुनिपशुमहरत्तैरलं शांत
30. दोषः सत्वं बुक्कक्षमेशः स्फुरदुखविभवैरुत्तमः सा
31. र्वभौमः । कृष्णश्च बुक्कभूपश्च बहुस्त्रीजनवल्लभौ ।
32. आद्यः कुवलयद्वेषी द्वितीयस्तस्य पालकः । कां
33. तासु विद्यमानासु तस्य प्रेमसमन्विता । गौरी गौ
34. रीव संजाता प्रेयसी भूभृतः सुता । तस्य बुक्कमही
35. पेन कार्त्तिकेयसमो गुणैः । उदपादि त्रयीधर्मत्रा
36. ता हरिहरो नृपः । न केवलं हरिस्त्रातुं हरो वा क
37. लिकल्मषात् । यतः संतो भुवं प्राप्तौदेवौ हरिहरं
38. विदुः । तस्याभवद्धर्मपत्नी मेलायी वनितोत्तमा
39. भूभृत्सुता भवानीव पुत्रिणी पुरविद्विषः । यस्तस्या
40. मुदपादि हर्यपमहीपालेन बुक्कक्षमाधीशः कल्प
41. महीरुहः सुमनसां वज्रो रिपुक्षमाभृतां । तस्मादा
42. विरभूदुदारचरितः श्रीभूपतिर्यत्प्रसूः स्तिप्यायी
43. किल वीरसूगीरमगात् साकं हि कौसल्यया । त
44. त्पितुर्बुक्कभूपस्य भृत्यौ कामणबोम्नणौ । स्य
45. स्तौ यो नायकाचार्यो शरणागत पालकौ । जातौ लक
46. मनायिक्यामब्धेनायकपुंगवात् । तस्या मा ?

II B—

47. त्यो ? बोमणस्तु धीरः सिंहपराक्रमः । स्वकुलोत्तारणे बुद्धि
48. मकरोद्धर्मतत्परः । कोटेकेरेरायदुर्गमध्ये प्र
49. वहति स्मया ॥ बंजेहलेति नदिका निलुगल्लसमी
50. पगा । मोसलेकुल्यया युक्ता भूमिः सस्योद्भव
51. क्षमा । तस्यां तटाकनिर्माणमादिक्षद्वाह्यणोत्तमान् ।
52. ते स्वकीयधनेनैव सेतुं व्यरचयन्बुधाः । दृष्ट्वा तटाकं
53. क्षेत्रं च बोम्नणस्वामितत्परः । प्रतापबुक्कराजाख्यं नि

- 54 मर्यादादुदारधीः । शाकाब्देद्रिखवद्विचंद्रकलिते वर्षे
 55 तथा क्रोधने मासे श्रावणिके ग्रहारमुदधेः पूर्वैथ चंद्र
 56 ग्रहे । अब्बेनायकनंदनोगुणनिधिर्यः कामणस्या
 57 नुजो बोम्भणः स्त्रिणवत्युपात्तगणनाविप्रोत्तमेभ्यो
 58 दित । षट्कर्मनिरतास्ते तु ब्राह्मणाः शशासनो
 59 त्सुकाः । सत्याशिषो भाविनं तु सार्वभौमं वि
 60 चिंत्य तं । आशीर्भिरभिनंद्याथ स्ववृत्तांतं न्यवे
 61 दयन् । तैर्निवेदितकार्यस्तु भूपतिः सचिवैः
 62 सह । निष्णीय सीमामात्मीयां विरूपाक्षस्य
 63 संनिधौ । प्रभवे वत्सरे ज्येष्ठमासे सूर्यग्रहेस
 64 ति । आचंद्रतारकं कर्तुं पितुर्नाम्नांकितं पुरं । प्रादात्ते
 65 भ्यो भूसुरेभ्यः स्वमुद्रांकितशासनं । दानश्री
 66 लतिका पुरामरतरौ रूढा भुवंसंश्रिता सल्लिबा
 67 थ शिबौ प्रतानवितताजीमूतवाहे पुनः । कर्णे
 68 कोरकिता ततः कुसुमिता भोजे समस्तोन्नते
 69 सूते संप्रति भूपतो स्थिरपदा तत्तन्फलान्यर्जि
 70 ता । अथ तस्मिन्नग्रहारे वृत्तिभा [जां] द्विजन्मनां ।
 71 गोत्रनामानि शाखाश्च लिख्यन्ते देशभाषया ।
 72 आत्रेय आदित्यात्मजो नागपस्यैका वृत्तिः । यजुः ।
 73 लोहितः पित्रयात्मजः पेद्देरेका वृत्तिः । यजुः ।

III A—

74. श्रीवत्सो लख्खणात्मजः सोमनाथस्यैका वृत्तिः ।
 75. यजुः । चिद्वयात्मजो नरसिंहस्य द्वे वृत्ती यजुः ।
 76. शांडिल्यः । गंगाधरात्मजो वसवणस्यै
 77 का वृत्तिः । आत्रेयः । शालावतो मल्लयसूनुर्विरू
 78 पाक्षस्यैका वृत्तिः । यजुः । लोहितोलख्वयसूनुस्तिष्ण
 79 यस्यैका वृत्तिः । यजुः । श्रीवत्सो सूरिपेदिसूनु
 80 नागयस्य द्वेवृत्ती । यजुः । आत्रेयोमाधवसूनु
 80a. नागयस्यै का वृत्तिः यजुः । श्रीवत्सः कू च ना
 81 र्यसूनुः संगुभट्टस्य द्वे वृत्ती यजुः लोहि
 82 तः पेदिसूनुः पित्रयस्यैका वृत्तिः । यजुः । शालावतो म
 83 ल्लयसूनुः कूचनस्यैका वृत्तिः । यजुः । वसिष्ठः स्वा
 84 वणसूनुः अनंतपस्यैका वृत्तिः । रुक्म्यगार्ग्यः शि
 85 गयसूनुः लिंगपस्यैका वृत्तिः यजुः । कौडिन्यो
 86 गोकर्णसूनुः पोचयस्यैका वृत्तिः स्तस्य अर्धं यजुः वसि
 87 ष्ठश्चिमयसूनुः मुद्गपस्यैका वृत्तिः रुक् । भारद्वाजो
 87a. येल्लयपेदिसूनुः मल्लयस्य द्वे वृत्ती । यजुः । भरद्वाजो
 88 येल्लयपेदिसूनुः अप्पयस्यैका वृत्तिः यजुः । श्रीव
 89 त्सो नरहरिसूनुः पेदिः द्वे वृत्ती । यजुः गार्ग्यो दे
 90 चयसूनुः नरहरेरर्धं । यजुः । भारद्वाजो येल्लयसू

91. नुः मल्लयस्य द्वे वृत्ती यजुः । श्रीवत्सो नरहरि
 92. सूनुरप्पयस्य द्वे वृत्ती यजुः । गौतमो गोपाल
 93. सूनुर्विरुपाक्षस्यैका वृत्तिः यजुः काश्यपो केशव
 94. सुतो विरुपाक्षस्यैका वृत्तिः रुक् । धनंजयो लक्ष्मण
 95. सुतः शिंगयस्यैका वृत्तिः रुक् । कौशिकः पित्रयसुतो
 96. भैरवस्यैका वृत्तिः यजुः । भारद्वाजो मल्लयसुतः के
 97. सवयस्यैका वृत्तिः यजुः । कुत्सो मल्लयसुतः

III B—

98. अप्पयः स्यैकावृत्तिः । यजुः । कौडिन्यो गोकर्णं सूनुः
 99. माचयस्यैका वृत्तिः यजुः । विश्वामित्रो भूत
 100. रससुतो मल्लयस्यैका वृत्तिः रुक् । भरद्वा
 101. जो येल्लयसुतः चेन्नयस्यैका वृत्तिः यजुः । हरि
 102. तगोत्रो पेद्दयपुत्रो लखयस्यद्वे वृत्ती यजुः ।
 103. लोहितः पेद्दयपुत्रो कूचनस्य द्वे वृत्ती यजुः ।
 104. गौतमो गोपालसूनुः गोपयस्यार्धं वृत्तिः । यजुः ।
 105. श्रीवत्सो पेद्दिजोस्य सूनुः पेद्देरेका वृत्तिः । यजुः
 106. कपिगोत्रो नरहरिसूनुः पेद्देरेका वृत्तिः यजुः
 107. गौतमो पेद्दिसूनुः माधवस्यैका वृत्तिः य
 108. जुः । श्रीवत्सो सोमरससुतो आदित्यस्यैका
 109. वृत्तिः । रुक् । मोनभार्ग[व]गुंमयसुतो रामस्यैका
 110. वृत्तिः रुक् । श्रीवत्सो लिंगयसूनु नागयस्यैका
 111. वृत्तिः रुक् । कौशिको तिप्पयसूनुः चेन्नयस्य हा
 112. गवृत्तिः । रुक् । कौडिन्यो गोकर्णं सुतो वस
 113. वण्ण स्यार्धवृत्तिः यजुः । श्रीवत्सो तिप्पयसू
 114. नुः नागपस्यैका वृत्तिः । तस्य च हागं च । यजुः
 115. भरद्वाजो रेन्नयसूनुर्नारणदेवस्यैका वृत्तिः रु
 116. क् । हरितो कूचयसूनुरल्लाडस्यैका वृत्तिः । य
 117. जुः । काश्यपाविड्यसूनुर्बुसुवस्य वृत्तश्चतुर्था
 118. शः । काश्यपो बाचयसूनुर्देवयस्यार्धं । रुक् ।
 119. भरद्वाजो बोमयसूनु माकयस्यार्धं । शुक्ल
 120. यजुः । भरद्वाजो सोमयसूनु रौभलनाथस्यार्धं
 121. यजुः । कौशिकः सर्वज्ञपुत्रो पेद्दयस्यैका वृत्तिः य
 122. जुः । शांडिल्य अप्पयसूनुर्माधवस्यार्धं य
 122a. जुः

IV A—

123. कौशिकगोत्रो देचयसुतः शिंगयस्यैका वृत्तिः ।
 124. यजुः । भरद्वाजगोत्रो अप्पण्णसूनुः वरदप
 125. स्यैकावृत्तिः रुक् । भारद्वाजो चूडामणेरधं ।
 126. रुक् । गौतमो मल्लयसूनुः केशवस्यार्धं यजुः । आ
 127. त्रेयः केशवसुतो अप्पयस्यार्धं यजुः । अगस्त्यो

128. केशवसुतः स्तीकयस्यैका वृत्तिः । रुक् । जोस्यरे
 129. मण्णसुतो मल्लयस्तैका वृत्तिः सामकः अत्रे । व
 130. सिष्ठ एचयसुतः चौडप्पस्यैका वृत्तिः रुक् । भ
 131. रद्वाजगौत्रो माधवदेवसुतः सोमयस्या
 132. र्धं । रुक् । पराशरो शिंगयसूनुः भानोः
 133. मुप्पागवृत्तिः यजुः । हरितः कूचनसु
 134. तः पेदयस्यैका वृत्तिः यजुः । तस्या
 135. नुजो नरहरेरेका वृत्तिः यजुः का
 136. श्यप अल्लाडसूनुः विट्ठपस्य मुप्पागवृत्तिः
 137. यजुः । शांडिल्यः तिप्पयसूनुः पेदेरेका वृत्तिः
 138. यजुः । गार्ग्यः मंचनसूनुः शिंगयस्यैका
 139. वृत्तिः । यजुः । काश्यपः मंचेनसूनुः औमलस्यै
 140. का वृत्तिः । यजुः शांडिल्यः गंगणसूनुः स्वा
 141. मयस्यैका वृत्तिः रुक् । भरद्वाजः पिन्नय
 142. पुत्रो देचयस्यैका वृत्तिः यजुः । आत्रेय ल
 143. क्ष्मणपुत्रः कंपणस्यैका वृत्तिः रुक् तिप्प
 144. यसूनुः लखयस्यार्धं । रुक् । गौतमो गो
 145. पयसूनुः गंगयस्यैका वृत्तिः । यजुः ।

IV B—

146. हरितः स्तल्लयसूनुः विरूपाक्षस्यार्धं । यजु
 147. काश्यपः सायप्पसूनुर्माधवस्यैका
 148. वृत्तिः तस्याप्यर्धं । वा रुक् । वसिष्ठो गंगा
 149. धरसूनु नागपस्यैका वृत्तिः । काश्यपो
 150. बंकरससूनुः विट्ठपस्यैका वृत्तिः रुक् । भ
 151. रद्वाजो चेन्नयसूनुः शिंगयस्यैका वृत्तिः । यजुः
 152. कौशिकः सर्वज्ञसूनुः हौन्नपस्यैका वृत्तिः । यजुः
 153. भरद्वाजो नागयसूनु चौडयस्य मुप्पागवृत्तिः
 154. यजुः । पाराशरजन्नयसूनुः पेदेरेका वृत्तिः यजुः ।
 155. भरद्वाजो लखयसूनुः शिंगयस्यैका वृत्तिः यजुः ।
 156. काश्यपो भोगनाथस्यैका वृत्तिः रुक् । श्रीवत्सो अ
 157. प्पयसूनु श्रीधरस्यैका वृत्तिः । यजुः । भरद्वाजो रान
 158. पसूनु नागपस्यैका वृत्तिः । रुक् । गोदूरमल्लरस
 159. सुत आदित्यस्यैका वृत्तिः । रुक् । शांडिल्य अप्पण्ण
 160. सूनु विट्ठपस्यार्धं । रुक् । वसिष्ठ अल्लप्पसुतः दे
 161. वण्णस्यार्धं । रुक् । आत्रेयः रामेश्वरसुत
 162. अण्णमभट्टस्यैका वृत्तिः यजुः । आ
 163. त्रेयः नल्लयसूनुः कोटिस्यार्धं । यजुः काश्यपो
 164. नागयसूनुः मंचनस्यैका वृत्तिः रुक् । अ
 165. च्युतसूनुः कामयस्य हागवृत्तिः । शुकयजुः
 166. भरद्वाजा चौडयसूनुः लिंगयस्य हागवृ

167. त्तिः । रुक् । हरितः कूचिभट्टसूनुः अनंतस्या
 168. र्धे । यजुः । शालंकायन गुंडनपुत्रो रामय
 169. स्यार्धे । यजुः । काश्यपो नरसिंहसुतः मल्लप
 170. स्यार्धे । रुक् । कामरससुतःसंगम

V A—

171. स्यार्धः रुक् । हरिता माधवसूनुः शिंगय
 172. स्यार्धे यजुः ।
 173. अथास्याग्रहारस्येशान्यादि अष्टदिक्
 174. सीमानिर्णयः कथ्यते ।

(After this some lines are written in Kannada language)

- 190 सामान्योयं धर्मसेतुर्नृपाणां का
 191. ले काले पालनीयो भवद्भिः । सर्वानेतान् भाविनः
 192. पार्थिवेन्द्रान् भूयो भूयोयाचते रामचन्द्रः ।
 193. अकरेयः करगाडः सगोकोटिवधप्रदः । स
 194. करेयः करस्त्यागः सगोकाटिफ
 195. लप्रदः । श्री
 196. रामचंद्राय } श्री रामनाथ
 197. नमः

I B—

198. एकैव भगिनी लोके सर्वेषामेव भूभृतां । न भो
 199. ग्या न करग्राह्या विप्रदत्ता वसुंधरा । त
 200. टाकानं सहस्रुण कन्यादानशतन च । गवां
 201. कोटिप्रदानेन भूमिहत्ता न शुध्यति । स्वदत्तां
 202. परदत्तां वा या हरेत वसुंधरां । षष्टिं वर्ष
 203. सहस्राणि विष्टायां जायते क्रिमिः । स्व
 204. दत्ताद्विगुणं पुण्यं परदत्तानुपालना
 205. परदत्तापहारेण स्वदत्तं निष्फलं भ
 206. वेत् । दानपालनयोर्मध्ये दानाच्छ्रे
 207. योनुपालनं । दानात् स्वर्गमवाप्नो
 208. ति पालनादच्युतं पदं ॥ करकृतमपरा
 209. धं क्षंतुमर्हंतु संतः । श्रीहरिहर हिर
 210. ण्य गर्भेभ्योनमः । श्री श्री श्री श्री
 211. श्री.

Transliteration

I A—

1. nirvighnam astu
- 1a namas tunga-siraś-chumbi-chandra-châmarā-châravê । trailô-
2. • kya-nagarâ-rambha-mûla-stambhâya Sambhave । kalyâ-
- 3 nam âkalayatâm Kalabhânanô vam¹ krîdâsu yah karati-cha-

4. rñia pituh pidhāya ! pūrñna-dvipēndra-natanair abhaya-pradānō
5. mōdam Śivas (t) ya vitanōti mahānatasya ! jñāna-
6. pradīpa-nirññita-nittya-tatvārtha-rūpini jaganttya-
7. vantī vaikharyā Sarasvatyastu vah sriye ! udhrittya
8. jaladhē (h) r bhūmim gandham asyāh parāmrisan ! ghōnā-
9. yām sādhu samdharttā pātu krōdākṛitir Harih ! gu-
10. nair arishtāni śamam nayamtī slāghyāni bhāgyā-
11. ni punar dadānā ! mahīsurēbhyō mahaniya-ki-
12. rtitih sarvamsahā sasya-phalāni sūtām ! nidānam ē-
13. kō nayanōtsavānām ānamdakārī jagatām trayā-
14. nām ! sudhaika-satram sahajam Śrīyō yah sam ōshadhī-
15. nām adhipas tanōtū ! asti svastyayanam bhūnēr vamśah
16. prāmsur akumthitah ! Yadūnām Krishna-bamdhūnām tal-lilā-ni-
17. ttya-sākshinām ! tātia Samgama-bhūpālah Kshīrabdhēs
18. Chamdramā iva ! āvirāsīt kalānāthah Kāmā-
19. yī-chandrikā-priyah ! tau dampati samārādhyā Pampāyāh
20. prāna-vallabham ! tat-pancha-vadana-prakhyān putrān prā-
21. ptau mahaujasah ! ādyō Hariharō vīrō

II A—

22. dvitīyah Kampa-bhūpatih ! tūtīyō Bukka-bhūpāla (h) s chaturthō Mārāpā-
23. hvayah ! tēshu putrēshu divyatsu Bukka-bhūpah satām gatih !
24. sva-gōtra-pālakō jātō Manu-Māndhātri-samni-
25. bhah ! yat-pratāpāgni-ja-jvālā jajvālārāti-kānanē ! yat-
26. kirtitih kakubhām chakre bhā-chakrē nityam aindavīm ! ādyō mā-
27. tanga-sēvī bahu-vipad aparah chakravarty aksha-dēvī nāmaikah
28. prāpta-garhah Surapati-ganikā-sakta-chittah parō'bhūt !
29. sa-kshvēlah kaschid anyō muni-pasum aharat tair alam śamta-
30. dōshah sa-tvam Bukka-kshamēsah sphurad-uru-vibhavair uttamah sâ-
31. rvabhaumah ! Krishnaścha Bukka-bhūpaścha bahu-stri-jana-vallabhau !
32. ādyah kuvalaya-dvēshi dvitīyas tasya pālakah ! kām-
33. tāsū vidyamānāsu tasya piēma-samanvitā ! Gaurī Gau-
34. rīva samjātā prēyasī bhūbhritah sutā ! tasya Bukka-mahī-
35. pēna Kārttikēya-samō gunaih ! udapādī trayī-dharma-trā-
36. tā Hariharō nripah ! na kēvalam Haris tiātum Haiō vā ka-
37. li-kalmashāt ! yatah santō bhuvam prāptau dēvau Hariharam
38. viduh ! tasyābhavad dharma-patnī Mēlāyī vanitōttamā
39. bhūbhrit-sutā Bhavānīva putrinī Pura-vidvishah ! yas tasyā-
40. m udapādī Haryapa-mahīpālēna Bukkakshamādhiśah kalpa-
41. mahīruhah sumanasām vajrō ripu-kshmābhritām ! tasmād ā
42. vīrabhūd udāra-charitah śrī Bhūpatir yat-prasū(h)s Tippāyī

43. kila vîrasû-gîram agât sâkam hi Kausalyayâ | tat-
 44. pitur Bukka-bhûpasya bhrittîyau Kâmana-Bomnanau | sya-
 45. staum yôm¹ nâyakâchâryau śaranâgata-pâlakau | jâtau Laka-
 46. ma-nâyikyâm Abbenâyaka-pungavât | tasyâmâ-

II B—

47. tyô Bomanastu dhîrah simha-parâkramah | sva-kulôttâranê buddhi-
 48. m akarôd dhaima-tatparah | Kôtekere-Râyadurga-madhyê pra-
 49. vahatî sma yâ | Banjehalêti nadikâ Nilagallu-samî-
 50. pagâ | Mosale-kulyayâ yuktâ bhûmih sasyôdbhava-
 51. kshamâ | tasyâm tatâka-nirmânam âdikshad brâhmanôttamân |
 52. tê svakiya-dhanênaiva sêtum vyarachayan budhâh | drishtvâ tatâkam
 53. kshêtram cha Bomnana (s) svâmi-tatparah | Pratâpa Bukka-râjâkhyam ni-
 54. rmâyâdâd udâra-dhîh | śâkâb dēdri kha vanhi Chamdra kalitê vaishê
 55. tathâ Krôdhanê mâse Śrâvanike'grahâram udadhêh pûrvê'tha Chandra-
 56. grahe | Abbênâyaka-namdanô gunanidhir yah Kâmanasyâ-
 57. nujô Bomnannahs trinavatîyupâtta-gananâ-viprôttamêbhyô'
 58. dita | shat-karma-niratâs tê tu Brâmhanâh śâsanôt-
 59. sukâh | sattyâsishô bhâvinam tu sârvabhaumam vi-
 60. chinttya tam | âsîrbhir abhinandya' tha sva-vrittântam nyavê-
 61. dayan | tair nivêdita-kâryas tu Bhûpatih sachivaih
 62. saha | nirnnîya simâm âtmîyam Virûpâkshasya
 63. samnidhau | Prabhavê vatsare Jyêshtha-mâsê Sûrya-grahê sa-
 64. ti | âchandratâarakam karttum pitur nâmnâmkitam puram | prâdât tê-
 65. bhyô bhûsurêbhyah sva-mudrâmkita-śâsanam | dâna-śrî-
 66. latikâ pura' maratairau rûdhâ bhuvam samsritâ salimbâ-
 67. tha² Sibau pratâna-vitatâ Jîmûtavahê punah | Karnê
 68. kôrakitâ tatâh kusumitâ Bhôjê samastônnate
 69. sûtê sampratî Bhûpatô sthirapadâ tattan phalânyarji-³
 70. tâ | atha tasminn agrahârê vrittî-bhâjâ[m]dvijanmanâm |
 71. gôtra-nâmânî śâkhâ-seha likhyamtê dēsa-bhâshayâ |
 72. Âtrêya Adityâtmaç Nâgapasyaikâ vrittîh | yajuh |
 73. Lôhitah Punnayâtmaç Peddêr êkâ vrittîh | yajuh |

III A—

74. Śrîvatsô Lakhkhanâtmaç Sômanâthasyaikâ vrittîh
 75. yajuh | Chittayâtmaç Narasimhasya dvê vrittî yajuh |
 76. Sâmdilyah | Gamgâdharâtmaç Basavannasyai-
 77. kâ vrittîh | Âtrêyah Śâlâvatô Mallaya-sûnur Virû-
 78. pâkshasyaikâ vrittîh | yajuh | Lôhitô Lakhkhaya-sûnus Tippa-
 79. yasyaikâ vrittîh | yajuh | Śrîvatsô sûri Peddisûnu-

1 Read syâtâm yau

2 Read sâlambyâtha

3 Read tat tat phalânyûrjitâ

80. Nāgayasya dvē vṛittī | yajuh | Atrēyô Mādhava-sūnu
 80a. r Nāgayasyaikā vṛittih yajuh | Śrīvatsah Kūchanā-
 81. rya-sūnuh Sangubbattasya dvē vṛittī yajuh | Lōhi-
 82. tah Peddi-sūnuh Pinnayasyaikā vṛittih | yajuh | Śâlâvatô Ma-
 83. llaya-sūnuh Kūchanasyaikā vṛittih yajuh | Vasishthah(Ś)Chā-
 84. vanna-sūnuh Anantapasyaikā vṛittih | Ruk | Gārgyah Sim-
 85. gaya-sūnur Limgapasyaikā vṛittih yajuh | Kaumḍinyô
 86. Gôkarnnasūnuh Pôchayasyaikā vṛittih(s) tasya arddham yajuh Vasī-
 87. shthas Chimaya-sūnuh Mudḍapasyaikā, vṛittih Ruk | Bhāradvājô
 87a. Yellaya-peddi-sūnuh(r) Mallayasya dvē vṛittī | yajuh | Bharadvājô |
 88. Yellayapeddi-sūnuh Appayasyaikā vṛittih yajuh | Śrīva-
 89. tsô Naraharī-sūnuh Peddih dvē vṛittī yajuh | Gārgyô Dē-
 90. chaya-sūnuh(ī) Naraharēr arddham | Yajuh | Bhāradvājô Yellaya-sū-
 91. nuh(r) Mallayasya dvē vṛittī yajuh | Śrīvatsô Naraharī-
 92. sūnur Appayasya dvē vṛittī yajuh | Gautamô Gôpāla-
 93. sūnur Virûpāsasyaikā vṛittih | Yajuh Kāsyapô Kēsava-
 94. sutô Virupākshasyaikā vṛittih | Ruk | Dhanamjayô Lakshmana-
 95. sutah Śimgayasyaikā vṛittih | Ruk | Kausikah Pinnayasutô
 96. Bhairavasyaikā vṛittih yajuh | Bhāradvājô Mallāya-sutah Ke-
 97. savayasyaikā vṛittih | yajuh Kutsô Mallāya-sutah

III B—

98. Appayasyaikā vṛittih | yajuh | Kaumḍinyô Gôkarnna-sūnuh
 99. Māchayasyaikā vṛittih Yajuh | Viśvāmitrô Bhūta-
 100. rasa-sutô Mallayasyaikā vṛittih Ruk | Bharadvā-
 101. jô Yellaya-sutah Chennayasyaikā vṛittih Yajuh | Hari-
 102. ta-gôtrô Pedḍaya-putrô Lakhkhayasya dvē vṛittī Yajuh |
 103. Lōhitah Pedḍaya-putrô Kūchanasya dvē vṛittī Yajuh |
 104. Gautamô Gôpāla-sūnuh(r) Gôpayasyârdha-vṛittih | Yajuh |
 105. Śrīvatsô Pedḍijôsyasūnuh Peddēr êkā vṛittih | Yajuh
 106. Kapigôtrô Naraharī-sūnuh Peddēr êkā vṛittih yajuh
 107. Gautamô Peddi-sūnuh(r) Mādhavasyaikā vṛittih ya-
 108. juh | Śrīvatsô Sômarasa-sutô Âdityasyaikā
 109. vṛittih | Ruk | Mōnabhârga[va]-Gummayasutô Rāmasyaikā
 110. vṛittih Ruk | Śrīvatsô Limgaya-sūnu-Nāgayasyaikā
 111. vṛittih Ruk | Kausikô Tippaya-sūnuh Chēnayasya hā-
 112. ga-vṛittih | Ruk | Kaumḍinyô Gôkarnna-sutô Basa-
 113. vannasyârdha-vṛittih yajuh | Śrīvatsô Tippaya-sū-
 114. nuh Nāgapasyaikā vṛittih tasya cha hāgam cha | yajuh
 115. Bharadvājô Remnaya-sūnur Nāranadēvasyāikā vṛittih Ru-
 116. k | Haritô Kūchaya-sūnur Allādasyaikā vṛittih ya-

- 117 juh | Kâsyapâ Viththaya-sûnur Busuvasya vrittis¹ chaturthâm-
 118. sah | Kâsyapô Bâchaya-sûnur Dêvayasyârdham | Ruk |
 119 Bharadvâjô Bomaya-sûnu-Mâkayasyârdham | Śukla-
 120 yajuh | Bharadvâjô Sômaya-sûnur Aubhalanâthasyârdham
 121 yajuh Kauśikah Sarvajña-putrô Peddayasyaikâ vrittih ya-
 122 juh | Śâmdilya Appaya-sûnur Mâdhavasyârdham ya-
 122a juh

IV A—

- 123 Kauśika-gôtrô Dêchaya-sutah Śimgayasyaikâ vrittih |
 124 yajuh | Bharadvâja-gôtrô Appamna-sûnuh Varadapa-
 125 syaikâ vrittih Ruk | Bhâradvâjô Chûdâmanêr ardham |
 126 Ruk | Gautamô Mallaya-sûnuh Kêśavasyârdham Yajuh | Â-
 127. trêyah Kêśava-sutô Appayasyârdham yajuh | Agastyô
 128 Kêśava-sutah Stîkayasyaikâ vrittih | Ruk | Jôsyâ Rem-
 129 manna-sutô Mallayasyaikâ vrittih Sâmakah Atrê | Va-
 130 sishtah Êchaya-sutah Chaudappasyaikâ vrittih Ruk | Bha-
 131 radvâja-gotrô Mâdhavadêva-sutah Sômayasyâ-
 132 rdham | Ruk | Parâsarô Simgaya-sûnuh(r) Bhânôh
 133 (r) muppâga-vrittih yajuh | Haritah Kûchana-su-
 134 tah Peddaya-syaiikâ vrittih yajuh | tasyâ-
 135 nujô Naraharêr êkâ vrittih yajuh | Kâ-
 136 śyapa Allâda-sûnuh Viththapasya muppâga vrittih
 137 yajuh | Sâmdilyah Tippayasûnuh Peddêr êkâ vrittih
 138 Yajuh | Gârgyah Manchana-sûnuh Śi[m]gayasyaikâ
 139 vrittih | yajuh | Kâsyapah Mamchana-sûnuh Aubhalasyai-
 140 kâ vrittih | Yajuh | Śândilyah Gamgamna-sûnuh Svâ-
 141 mayasyaikâ vrittih Ruk | Bharadvâjah Pinnaya-
 142 putrô Dêchayasyaikâ vattih² yajuh | Âtrêya La-
 143 kshmana-putrah Kampannasyaikâ vrittih Rak³ | Tippa-
 144 ya-sûnur Lakhayasyârdham | Ruk | Gautamô Gô-
 145. paya-sûnuh(r) Gamgayasyaikâ vrittih | yajuh |

IV B—

146. Haritah (s)Tallaya-sûnuh | Virûpâkshasyârdham | yaju
 147 Kâsyapah Sâyappa sûnur Mâdhavasyaikâ
 148 vrittih tasyâ-pyardham | Ruk | Vasishthô Gamgâ-
 149 dhara-sûnur Nâgapasyaikâ vrittih | Kâsyapô
 150 Bamkarasa-sûnuh Viththapasyaikâ vrittih Ruk | Bha-
 151. radvâjô Chennaya-sûnuh Śimgayasyaikâ vrittih | yajuh |
 152 Kauśikah Sarvajña-sûnuh Honnapasyaikâ vrittih | yajuh

1 Read vrittês

2 Read vrittih

3 Read Ruk

- 153 Bharadvâjô Nâgaya-sûnu Chaudayasya muppâga vrittih
 154 Yajuh | Parâśara Jannaya-sûnuh Peddêr êkâ vrittih yajuh |
 155 Bharadvâjô Lakshkhaya-sûnuh Simgayasyaikâ vrittih yajuh |
 156. Kâśyapô Bhôganâthasyaikâ vrittih Ruk | Śrîvatso A-
 157 ppaya-sûnu Śrîdharasyaikâ vrittih | yajuh | Bharadvâjô Râna-
 158. pa-sûnu-Nâgapasyaikâ vrittih | Ruk | Gôtûra Mallarasa-
 159. suta Âdityasyaikâ vrittih | Ruk | Śamdilya Appanna-
 160. sûnur Viththapasyârdham | Ruk | Vasishtha Allappa-sutah Dê-
 161. vanna-syârdham | Ruk | Âtrêyah Râmêśvara-suta
 162. Annamabhattasyaikâ vrittih yajuh | Â-
 163 trêyah Nallaya-sûnuh Koti-syârdham | yajuh Kâśyapô
 164. Nâgaya-sûnur Manchana-syâikâ vrittih Ruk | A-
 165 chyuta-sûnuh Kâmayasya hâga vrittih | Śuka yajuh |
 166. Bharadvâjâ Chaudaya-sûnuh(r) Limgayasya hâga-vri-
 167 ttih | Ruk | Haritah Kûchibhatta-sûnuh Anantasyâ-
 168 rdham | yajuh | Śâlankâyana Gumdanaputrô Râmaya-
 169. syârdham | yajuh | Kâśyapô Narasimha-sutah(r) Mallapa-
 170. syârdham | Ruk | Kâmarasa-sutah Samgama-

V A—

- 171 syârdham | Ruk | Haritâ Mâdhava-sûnuh Śimgaya-
 172 syârdham yajuh |
 173. athâsyâgrahârasya êśânyâdi ashta-dik-
 174 sinâ-nirnnayah kathyatê | Isânyada-śîme Hagar(yai)
 175. Mosaleyû kûdîda huniseya maradalli natta kallu Vâmana-mudre-
 176. mûdana sîme Hagareya paduvana dadadalu natta kallu | Â-
 177 gnêyada sîme rêkeya Bomnana ha[lli] badagana tevara mēla-
 178. na tuggila maradalli natta kallu | temkana sîme Mosaliya
 179. badagana dadada dēvâlayada dattinalli natta kallu vâ-
 180. mana-mudre | Âjnêyada temkana sîme madhyada Mosali-
 181 ya temkana dadada hâla mēle natta kallu vâmana-mudre
 182. nairutyada sîme Gollarâmana kana Mosajedattinalli
 183 natta kallu vâmana mudre | paduvana sîme Killigu-
 184 da paduvana tevaramēle natta kallu | vâyavyada sîme | Châ-
 185 kôjana keyyolage natta kallu | vâyavyada Îśâ-
 186 nyada sîmânirnnayakke Bukkâmbudhiya śâsanastha-
 187 vâda sîme Belidimgaladâlu parayamtara mēle a-
 188 llindam badagalu Akaliya gôdeya tevaru Vidu-
 189. da Bôgayanahalliya sîmeyalu natta kallu Vâmana-

190. mudre * sâmanyôyam dharmasêtur nripânâm kê-
 191. lê kâlê pâlanîyô bhavadbhih | sarvân êtân bhâvinah
 192. pâarthivêndrân bhuyô bhuyô yâchatê Râmachandrah |
 193. akarê yah karagâdah sa gô-kôti-vadha-pradah | sa-
 194. karê yah karastyâgah sa gô-kôti-pha-
 195. la-pradah | śrî
 196. Râmachandrâya (in Kannada characters) Śrî Râmanâtha
 197. namah

I B—

198. êkaiva bhagivî lôkê sarvêshâm êva bhûbhritâm | na bhô-
 199. gyâ na kara-grâhyâ vipra-dattâ vasumdhara | ta-
 200. tâkânâ sahasuna kanyâ-dâna-śatâna cha | gavâm
 201. kôti-pradânêna bhumi-hattâ na śudhyati | sva-dattâm
 202. para-dattâm vâ yâ harêta vasumdharam | shashtim varsha-
 203. sahasrânî vishtâyâm jâyate krimih | sva-
 204. dattâ [d]dvigunam punyam para-dattâ-nu-pâlanâ |
 205. para-dattâpahârêna sva-dattam nishphalm bha-
 206. vêt | dâna-pâlanayôi madhye dâna chhrê-
 207. yô'nupâlanam | dânat svargam avâpnô-
 208. ti pâlanâd achyutam padam || kara-kritam aparâ-
 209. dham kshamtun arhamtu samtah | Śrî Harihara-Hira-
 210. nyagaibhébhyô namah śrî śrî śrî
 211. śrî

Translation

Lines 1—15

May there be no obstacles.

Salutation to Sambhu, beautiful with the fly-flap the moon touching his lofty head and the foundation pillar for the city of the three worlds May the Elephant-faced (Ganêsa) who for sport puts on the elephant skin of his father and with the dancing movements of a fully formed elephant, removing fear (from devotees), causes happiness to the Great Dancer (Śiva) May Sarasvatî who explains the meaning of the eternal truth as revealed by the light of wisdom and who protects the universe by her power of speech bring you prosperity May Hari who assumed the form of Boar and raising up the earth from the ocean felt its smell with his snout and supported it firmly protect (you) May the Earth of great glory who by her good qualities wards off misfortune and bears great wealth yield repeatedly abundant crops and fruits for the Brahmans. May Moon, the lord of herbs, the sole source for the joy in the eyes, bringer of delight to the three worlds, the sole abode of nectar, and the brother of Lakshmî bring peace to the world

* There are many mistakes in the imprecatory verses

Lines 15—34.

There shines the glorious lineage of Yadus, the kinsmen of Krishna and the witnesses to his sports, dispensers of happiness to earth and free from imperfections. In that lineage arose Sangama-bhûpâla, like the moon rising from the milky ocean, lord of digits (arts), beloved of the moonlight Kâmâyî (his wife). That couple worshipping the Lord of Pampâ got sons of great prowess resembling the five faces of the god. The first of these was the brave Harihara, the second Kampabhûpati, the third Bukkabhûpati and the fourth was called Mârâpa. While these sons prospered, king Bukka, the refuge of the righteous, equal to Manu and Mândhâtî became the preserver of his lineage. The flames of the fire of his prowess burnt brightly in the forest of enemies. His fame made the cardinal directions white like the light of the moon in the heavenly circle. The first (of the past great emperors) was a devotee of Mâtanga (elephants or chandâlas). The second suffered from great calamities, another played with dice, another was cursed with a bad name, another felt infatuated over a dancing girl of Indra, another was born with poison; another seized the cow of the chief of ascetic — enough with these (old emperors). You, King Bukka, free from all blemishes and possessed of great splendour are the best of sovereigns. [The names of the emperors of the past age referred to are Kâkutstha, Harischandra, Nala, Purukutsa, Purûrava, Sagara and Kârtavîrya]. Krishna and Bukkabhûpa are beloved of many women, the first is the enemy of Kuvalaya (elephant of that name), the second is the protector of Kuvalaya (earth). Among the several wives of his, Gaurî full of love and daughter of a king, was his most beloved queen like Gaurî, the daughter of the Himâlayas of the god Śiva.

Lines 35—44.

From that king Bukka, was born King Harihara, an equal of Kârtikêya in good qualities, and a protector of Vêdic dharma. Neither Hari alone nor Hara alone is able to protect the world from the evil of Kalî. The good people believe that both the above gods have come to earth in the form of Harihara. His lawful wife was Mêlâyî, the best of women, bearing sons like Bhavânî, wife of Śiva. By her Harihara got a son Bukka, who was a Kalpa tree to the learned men and a thunderbolt to the mountains the hostile kings. His son was Bhûpati, noble in character, whose mother Tippâyî was a *vîrasu* (the mother of a hero) like Kausalyâ.

Lines 44—54

Two servants of his father Bukka Bhûpa were Kâmana and Bommana, chiefs of nâyakas (*lit* lords, applied usually to the Bêdas), protectors of those who took shelter under them. They were the sons of Lakamanâyikî and Abbenâyaka. His minister Bommana who was bold and powerful like a lion and was engaged in acts of dharma, made up his mind to do something that would bring merit to his lineage. Thereupon he instructed some great Brahmans to build a tank across the small stream called Banjehalla which flows near Nilugallu between Kôtekere and

Râyaduiga and is joined by a small tributary called Mosale. The Brahmans built up an embankment accordingly with their own funds. Seeing the tank and the wet lands under it, the liberal-minded Bominana, devoted to his master, granted them to the Brahmans under the name newly given, Bukkaîâjapura.

Lines 54—70

In the Śaka year counted by mountains, sky, fires and moon (1307), in the year Krôdhana, in the month Śrâvana, on the occasion of lunar eclipse, Bommanna, son of Abbenâyaka and younger brother of Kâmana, a treasure of good qualities, granted the agrahâra, east of the tank to ninety-three eminent Brahmans. Those Brahmans, engaged in six Karmas, whose blessings prove true, desirous of getting a charter (śâsanôtsukâh) and thinking that he (Bhûpati) would be their future sovereign (went to him), blessed him and narrated their object. Bhûpati heard their representation and with the help of his ministers determined the boundaries of the villages and in the presence of Virûpaksha (god), in the year Prabhava, in the month Jyêshtha, during a solar eclipse granted, in order to last as long as moon and stars endure, the village named after his father to the Brahmans with a sâsana on which his seal was engraved. The creeper of gift which was formerly attached to the celestial tree came to earth attached to Śibi. With Jimûtavâhana it became full of shootings and bore buds in the time of Karna and under the lofty Bhôja it flowered. Now under Bhûpati the creeper of gift is firmly established and prospering highly yields the several fruits (desired).

Lines 70—81

Then the gôtras, names and sâkhâs of the Brahmans who own vrittis in this agrahâra are written in the vernacular of the country ¹.

To Nâgapa, son of Âditya of Âtrêyagôtra is given one vritti. He belongs to Yajus-sâkha. Peddi, son of Pinnaya of Lôhita-gôtra and Yajur-vêda owns one vritti. Sômanâtha, son of Lakkhana of Śrîvatsa-gôtra and Yajur-vêda, one vritti: Narasimha, son of Chittaya of Śândilyagôtra, of Yajur-vêda, two vrittis. Basavanna son of Gangâdhara of Âtrêya-gôtra of Yajur-vêda, one vritti. Virûpâksha, son of Mallaya of Śâlâvata-gôtra and Yajur-vêda, one vritti. Tippaya, son of Lakkhaya of Lôhitagôtra and Yajur-vêda, one vritti. Nâgaya, son of Sûripeddi of Śrîvatsa-gôtra and Yajur-vêda, two vrittis. Nâgaya, son of Mâdhava of Âtrêya-gôtra gets one vritti. Sangubhatta, son of Kûchanâya of Śrîvatsa-gôtra and Yajur-vêda, two vrittis.

Lines 82—172

Pinnaya, son of Peddi of Lôhita-gôtra and Yajur-vêda has one vritti. Kûchana, son of Mallaya of Śâlâvata-gôtra and Yajur-vêda has one vritti. Anamtapa, son of Chavanna of Vasishtha-gôtra and Rig-vêda has one vritti. Limgapa, son of Śimgaya of Gârgya-gôtra and Yajur-vêda has one vritti. Pôchaya son of Gôkarna

¹ The details however are given in Sanskrit only in the sâsana.

of Kaundinya-gôtra and Yajur-vêda has one and half of a vritti. Muddapa, son of Chimaya of Vasishtha-gôtra and Rig-vêda has one vritti. Mallaya, son of Yellaya-peddi of Bhâradvâja-gôtra and Yajur-vêda gets two vrittis. Appaya, son of Yellaya-peddi of Bhâradvâja-gôtra and Yajur-vêda has one vritti. Peddi, son of Narahari of Śrīvatsa-gôtra and Yajur-vêda has two vrittis. Narahari, son of Dêchaya of Gârgya-gôtra and Yajur-vêda has half of a vritti. Mallaya, son of Yellaya of Bhâradvâja-gôtra and Yajur-vêda has two vrittis. Appaya, son of Narahari of Śrīvatsa-gôtra and Yajur-vêda has two vrittis. Virupâksha, son of Gôpâla of Gautama-gôtra and Yajur-vêda has one vritti. Virûpâksha, son of Kêśava of Kâśyapa-gôtra and Rig-vêda has one vritti. Śingaya, son of Lakshmana of Dhananjaya-gôtra and Rig-vêda has one vritti. Bhanava, son of Pinnaya of Kausika-gôtra and Yajur-vêda has one vritti. Kêśava, son of Mallaya of Bhâradvâja-gôtra and Yajur-vêda has one vritti. Appaya, son of Mallaya of Kutsa-gôtra and Yajur-vêda has one vritti. Mâchaya, son of Gôkarnna of Kaundinya-gôtra and Yajur-vêda has one vritti. Mallaya, son of Bhûtarasa of Visvâmitra-gôtra and Rig-vêda has one vritti. Chennaya son of Yellaya of Bhâradvâja-gôtra and Yajur-vêda has one vritti. Lakkhaya son of Peddaya of Harita-gôtra and Yajur-vêda has two vrittis. Kûchana, son of Peddaya of Lôhita-gôtra and Yajur-vêda has two vrittis. Gôpaya, son of Gôpâla of Gautama-gôtra and Yajur-vêda has half a vritti. Peddi, son of Peddiyôsyâ of Śrīvatsa-gôtra and Yajur-vêda has one vritti. Peddi, son of Narahari of Kapi-gôtra and Yajur-vêda has one vritti. Mâdhava, son of Peddi of Gautama-gôtra and Yajur-vêda has one vritti. Âditya, son of Sômarasa of Śrīvatsa-gôtra and Rig-vêda has one vritti. Râma, son of Gummaya of Môna-Bhârgava-gôtra and Rig-vêda has one vritti. Nâgaya, son of Lingaya of Śrīvatsa-gôtra and Rig-vêda has one vritti. Chenaya, son of Tippaya of Kausika-gôtra and Rig-vêda has one-fourth of a vritti. Basavanna, son of Gôkarnna of Kaundinya-gôtra and Yajur-vêda has half a vritti. Nâgapa, son of Tippaya of Śrīvatsa-gôtra and Yajur-vêda has one and one-fourth of a vritti. Nârana-dêva, son of Kemnaya of Bhâradvâja-gôtra and Rig-vêda has one vritti. Allâda, son of Kûchaya of Harita-gôtra and Yajur-vêda has one vritti. Busuva, son of Viththaya of Kâśyapa-gôtra has one-fourth of a vritti. Dêvaya, son of Bâchaya of Kâśyapa-gôtra and Rig-vêda has half a vritti. Mâkaya, son of Bomaya of Bhâradvâja-gôtra and Śukla Yajur-vêda has half a vritti. Aubhala-nâtha, son of Sôinaya of Bhâradvâja-gôtra and Yajur-vêda has half a vritti. Peddaya son of Sarvajna of Kausika-gôtra and Yajur-vêda has one vritti. Mâdhava, son of Appaya of Sândilya-gôtra and Yajur-vêda has half a vritti. Śingaya, son of Dêchaya of Kausika-gôtra and Yajur-vêda has one vritti. Varadapa, son of Appanna of Bhâradvâja-gôtra and Rig-vêda has one vritti. Chûdâmani of Bhâradvâja-gôtra and Rig-vêda has half a vritti. Kêśava, son of Mallaya of Gautama-gôtra and Yajur-vêda has half a vritti. Appaya, son of Kêśava of Âtriya-gôtra and Yajur-vêda has half a vritti. Tikaya, son of Kêśava of Agastya-gôtra and Rig-vêda has one vritti.

Mallaya, son of Jôsyâ Remanna of Âtrêyasa-gôtra and Sâma-vêda has one vritti : Chaudappa, son of Echaya of Vasistha-gôtra and Rig-vêda has one vritti Sômaya, son of Mâdhava Dêva of Bhâradvâja-gôtra and Rig-vêda has half a vritti Bhânu, son of Lingaya of Parâsara-gôtra and Yajur-vêda has three-fourths of a vritti Peddaya, son of Kûchana of Harita-gôtra and Yajur-vêda has one vritti His brother Narahari of Yajur-vêda has one vritti Viththapa, son of Allâda of Kâsyapa-gôtra and Yajur-vêda has three-fourths of a vritti Peddi, son of Tippaya of Sândilya-gôtra and Yajur-vêda has one vritti Śingaya, son of Manchaya of Gârgya-gôtra and Yajur-vêda has one vritti Aubhala, son of Manchena of Kâsyapa-gôtra and Yajur-vêda has one vritti Svâmaya, son of Ganganna of Sândilya-gôtra and Rig-vêda has one vritti Dêchaya, son of Pinnaya of Bhâradvâja-gôtra and Yajur-vêda has one vritti Kampanna, son of Lakshmana of Âtrêya-gôtra and Rig-vêda has one vritti Lakhaya, son of Tipaya of Rig-vêda has half a vritti : Gangaya, son of Gôpaya of Gôtama-gôtra and Yajur-vêda has one vritti Virûpâksha son of Yallaya of Harita-gôtra and Yajur-vêda has half a vritti Mâdhava, son of Sâyappa of Kâsyapa-gôtra and Rig-vêda has one and a half vritti Nâgapa, son of Gangâdhara of Vasistha-gôtra has one vritti Viththapa, son of Bankarasa of Kâsyapa-gôtra and Rig-vêda has one vritti Simgaya, son of Chennaya of Bhâradvâja-gôtra and Yajur-vêda has one vritti Honnappa, son of Saivajna of Kausika-gôtra and Yajur-vêda has one vritti Chaudapa, son of Nâgaya of Bhâradvâja-gôtra and Yajur-vêda has three-fourths of a vritti Peddi, son of Jannaya of Pârâsara-gôtra and Yajur-vêda has one vritti Śingaya, son of Lakhkhaya of Bhâradvâja-gôtra and Yajur-vêda has one vritti Bhôganâtha of Kâsyapa-gôtra and Rig-vêda has one vritti Śrîdhara, son of Appaya of Śrîvatsa-gôtra and Yajur-vêda has one vritti Nâgapa, son of Rânapa of Bhâradvâja-gôtra and Rig-vêda has one vritti Âditya, son of Gotûra-Mallarasa of Rig-vêda has one vritti Viththapa, son of Appanna of Sândilya-gôtra and Rig-vêda has half a vritti Dêvanna, son of Allappa of Vasistha-gôtra and Rig-vêda has half a vritti Annama Bhatta, son of Râmêsvara of Âtrêya-gôtra and Yajur-vêda has one vritti Kôti, son of Nallaya of Âtrêya-gôtra and Yajur-vêda has half a vritti Manchana, son of Nâgâya of Kâsyapa-gôtra and Rig-vêda has one vritti . Kâmaya, son of Achyuta of Śukla Yajur-vêda has one-fourth of a vritti Lingaya, son of Chaudaya of Bhâradvâja-gôtra and Rig-vêda has one-fourth of a vritti Ananta, son of Kûchi-Bhatta of Harita-gôtra and Yajur-vêda has half a vritti Râmaya, son of Gundana of Śâlamkâyana-gôtra and Yajur-vêda has half a vritti Mallappa, son of Narasimha of Kâsyapa-gôtra and Rig-vêda has half a vritti Samgama, son of Kâmarasa of Rig-vêda has half a vritti Śingaya, son of Mâdhava of Harita-gôtra and Yajur-vêda has half a vritti

Lines 173—190.

Next are related the boundaries of the eight directions beginning with north-east of the agrahara —North-east boundary consists of a stone set up with Vâmana's

effigy carved thereon in the tamarind tree where the Hagare and Mosale unite. Eastern boundary consists of a stone set up in the western bank of (the river) Hagare: South-eastern boundary consists of a stone set up in the Tuggula tree above the rising ground to the north of Rêkeya Bommanahalli. Southern boundary consists of a stone bearing the effigy of Vâmana set up by the side of the temple to the north of Mosale. South-south-eastern boundary (âgnâyada tenkana sîme) consists of a stone bearing the effigy of Vâmana set up on the southern bank of the central Mosale rivulet. South-western boundary consists of a stone bearing Vâmana's effigy set up near Gollarâma's land. Western boundary consists of a stone set up in the high ground to the west of Killigudâ. North-western boundary consists of a stone set up in the wet land of Ohâkôja. North-west-north-eastern boundary is determined by the boundaries stated in the sâsana of Bukkâmbudhi up to Belîngaladâlu (banyan tree). North of the above comes the hillock of Akaliyagôde and the stone bearing the effigy of Vâmana set up in the boundary of Vidudabôgayanahalli,

Lines 190—199

This bridge of Dharma is common to all kings and should be protected by you from time to time: Râmachandra repeatedly begs this of all future kings. Collecting taxes on tax-free lands brings the sin of killing a crore of cows. but the remission of taxes where taxes are payable brings the merit of giving away a crore of cows. Good fortune. Salutation to Râmachandra

Śrî Râmanâtha

Lines 199—211

To all kings there is one sister viz lands given to Brahmans. They should be neither enjoyed by them nor taxed. One who confiscates land will not be purified even by the gift of a crore of tanks, of hundreds of virgins and a crore of cows. He who takes away land given by oneself or by others is born as a worm in ordure for sixty thousand years. Protecting other's gift is twice as meritorious as making a gift oneself. By taking away others' gifts, one's gift is rendered fruitless. Between making a gift and protecting it, protecting is more meritorious than making a gift. By making a gift one gains heaven, by protecting one attains a region from which there is no fall. May good people excuse mistakes of hand

Salutation to Hari, Hara and Hiranyagarbha

Srî . śrî śrî :

Note

This sâsana consists of five plates with a ring and seal, but there is no impression on the seal. The record begins on the front side of the 1st plate, is continued on both sides of the 2nd, 3rd and 4th plates and on the front side of the 5th plate and concludes on the back side of the 1st plate.

After the usual invocatory verses in praise of the gods Saubhu, Ganêśa, Sarasvatî and Varâha, the record describes the descent of king Sangama from Yadu. He is said

to have prayed to the God Virûpākṣha of Pampâ and got five sons by his wife Kâmâyî. Only four sons are named in the record, Harihara, Kampa, Bukka and Mârapa. Muddappa's name is omitted. Bukka I's son by Gaurî, Harihara II is praised as an incarnation of Hari and Hara combined, seeing that neither god alone could protect righteousness from the evils of Kali. Harihara II's son by the queen Mêlâmbika, Bukka II is called a kalpa tree to the learned and a thunderbolt to hostile kings. Bukka II is said to have got a son Bhûpatî by his wife Tippâyî.

The object of the sâsana is to register the gift of a village Bukkarâjapura as an agrahâra to certain Brahmans who helped in the construction of a tank across the river Banjehalla near Nilugallu where it united with the stream Mosale, between Kôtekere and Râyadurga. The Brahmans are said to have constructed the tank with their own funds at the instance of the officer Bommana, younger brother of Kâmana and son of Abbenâyaka. Bommana is called *Nâyakâchârya* like the Chitaldrug Pâlegars and probably belonged to the same Bêda caste. Bommana, who was an officer under Bukka II set up the agrahâra to the east of the tank and gave it to the Brahmans dividing it into 93 vrittis and naming it after his master. This event took place in Ś 1307 Krôdhana sam. Śrâvana śu 15, a day of lunar eclipse and corresponds to 22nd July 1385. These Brahmans with the object of getting a proper charter or sâsana went to Prince Bhûpatî and thinking that he would be their future sovereign blessed him and got a charter from him in the presence of the God Virûpākṣha (at Hampe) for the agrahâra of Bukkarâjapura made by Bommana. Prince Bhûpatî, in consultation with his ministers issued a copper sâsana with his seal and signature for the above grant on the new moon day of the month of Jyêshtha with a solar eclipse in the year Prabhava corresponding to 16th June 1387. The names of the holders of the vrittis and the boundaries of the village granted with the usual imprecatory verses come next. The signature Râmanâtha occurs at the end of the grant.

Of the rulers mentioned in the record, Bukka II was the eldest son of Harihara II (1377-1404) and ruled parts of Mysore as viceroy under his father in 1377, 1386, 1388, 1397 and 1399 (*see* E C XII, Pavagada 92, E C IX, Bangalore 139, etc.) He also made a grant in Tanjore in 1381 and in Salem District in 1394 and in Tanjore District again in 1402. In 1404, on October 5, he is named as sitting on the throne of Vijayanagar. From this date to some time between August and November 1406 when he died, Bukka II is described as king of Vijayanagar (*see* pp 201-208, Historical Inscriptions of Southern India, by Sewell and Krishnaswamy Iyengar).

Prince Bhûpatî or Bhûpatî Vodeyar, son of Bukka II, who issued the sâsana served also as viceroy of Mulbâgal, South Arcot, Tanjore, etc during the reign of his grandfather Harihara II. His grants are met with from 1386 to 1421 A D. At the time of the present grant in 1387 he was believed to be the future ruler of the kingdom. But Harihara II was succeeded for a short time by Bukka II and after a short

dispute between him and his younger brother Virûpâksha, the throne was seized by their younger brother Dêvarâya in 1406. Why Bhûpati Vodeyar who belonged to the elder branch did not succeed to the throne cannot be determined. He however continued to govern as viceroy under his uncle Dêvarâya I till about 1421 (South Indian Epigraphical Report for 1936, p 84). He was a patron of literature and the Sanskrit work Prayôgaratnamâlâ of Chaundapâchârya was composed under his patronage. He is praised in the work as Râja-Vyâsa-Vâlmiki. His signature Râmanâtha is also met with in another copper plate grant of 1386 A. D (see E. C. XI, Molkalmuru 31). At the time of the present grant, in 1385, Bukka II was viceroy under Harihara II.

INSCRIPTIONS OUTSIDE THE STATE.

The following records were found engraved on some images in the Purnachandra Nahar Museum, Calcutta. Eye-copies of these inscriptions were made during a visit to the above institution in the year 1939 at the invitation of Mr Nahar.

The Kannada inscriptions show that the images were originally prepared in the Kannaḍa country and were later on acquired for the museum at Calcutta.

49

Writing on the pedestal of a Jaina image of brass (8 inches in height) containing a panel of the twenty-four Tîrthankaras in the Nahar Museum, Calcutta.

Kannada characters and Sanskrit language.

1. ಸಕೆ ಂಖಳ ಶ್ರೀ ಮೂಲಸಂಘ ಭಟಾರಕೆ
2. ಶ್ರೀ ಧರ್ಮಚಂದ್ರೋಪದೇಶಾತ್ ಪ್ರಣಮ

Translation.

Śaka 1548. By the teaching of Śrī Dharmachandra-bhatâraka belonging to the Śrī Mûla-samgha . salutation

Note

This inscription belongs to the Śaka year 1548 corresponding to 1636 A. D. and refers to a salutation by a disciple to the Jaina guru Dharmachandra of Mûlasamgha who taught the Jaina dharma.

50

To the right of the same image.
Nâgaṇi characters and Sanskrit language.

1. ಶ್ರೀ ಮತಿಬೀರ
श्री मतिबीर

Note

This gives the name of Śrī Matibīra. He was probably a disciple of Dharmachandra and may belong to the same date.

51

On a bronze group of images of the Chaturvimsati-tīrthankaras at the same place.

Kannada characters and language

1. ದೆವಾಯಪಗಣಾಂತಿಯ ನೊಂಪಿ ನಿಮಿತ್ತ
2. ವಾಗಿ ಮಾಡಿಸಿದ | ಪ್ರತಿಷ್ಠೆ

Translation

Demāyapa got this consecrated in connection with the vow of Āṇanti.

Note.

This inscription is engraved on the back of the image of Mahāvīra (?) seated in padmāsana on a lotus seat with the lion carved in the centre and a cow-headed yaksha (male attendant) and yakshi (female attendant) on either side. Mahāvīra forms the central figure of a group of images of the 24 tīrthankaras (called Chaturvimsati-tīrthankara) here. The image is about 6 inches high. A person named Demāyappa, evidently of the Jaina community is said to have performed a vow *ānantya-nōmṇi* and at the end of it or as part of it, is said to have set up the group of the images of the Chaturvimsati-tīrthankaras. The characters seem to be of about 1200 A. D.

52

• On the back of the pedestal of another group of images in bronze.

Kannada characters and language

1. ಶ್ರೀ ಜಿನವಲ್ಲಭನ ಸಜ್ಜನ
2. ಭಗಿಯಬೆಯ ಮಾಡಿಸಿದ
3. ಪ್ರತಿಮೆ

Translation

The image caused to be made by Sajjana Bhagiyabe, wife of Jinavallabha.

Note

This inscription is engraved on the back of the image of a Jina, 15 inches high, seated in the *ardhapadmāsana* pose on a *simha-pīṭha* with a yaksha to the right and a yakshi to the left and two chauri-bearers at the back with the triple umbrella above and the *kalpa-vṛksha* and the *dēvas* on the top. The figure is reproduced in the frontispiece of the book 'Epitome of Jainism' by Mr. Purnachandra Nahai.

The record gives the name of the lady Sajjana Bhagiyabe, wife of Jinavallabha, who caused the image to be engraved.

The characters seem to belong to 900 A. D.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED
ACCORDING TO DYNASTIES AND DATES.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			RASHTRAKUTA.
191	29	C 797	Madanâgarasar
			GANGA
127	1	39th regnal year, Kârtikamâsa, Śuklapaksha and Śatabhishak nakshatra, C. 788 A D	Śrīpurusha
134	2	No date—C 800 A D	Do
220	45	Do	Kongunī Arasa
171	21	No Date—C 10th century A. D	Bûtuga Kongunī
			SINDAS.
134	2	No Date	Nilasinda
			NOLAMBA
156	19	27th regnal year of Iriva Nolamba — 10th Century A D	Iriva Nolamba
			CHALUKYA.
206	38	Chālukya Vikrama 27th year, Chitra-bhānu sam Phā. Amāvāsye, Āditya-vāra Samkramana—8th February 1103 A D	Tribhuvanamalladēva
			CHOLA
175	25	19th regnal year, Śaka 953 Pramōda Chaitia, ba 13, Brihaspativāra,— 2nd April 1030 A D	Rājendra Chōladēvar
173	23	Ś 992 śrī Kara (?) Pushya 10—(?) 1070 A D.	Vīra Rājendra

ARRANGED ACCORDING TO DYNASTIES AND DATES

Contents and Remarks

Records a grant of land made for the maintenance of a tank at Māvahī. Madanāgarasar, the donor, was a subordinate of the Rāshtrakūta king Gōvinda III.

Registers the gift of the village Sāhggāme by Konganī Muttarasar to a Brahman named Bhūtaśarma. The gift is said to have been made in the presence of all the sāmanta- and Attānī. Perbbāṇa Muttarasar, Siyavallavarasar, Tegureyar, Maniyar, Nandyalāi, Śimbalar, and the chāturvaidyas are said to have also been informed of the grant.

The record refers to the heroism of a warrior named Śrī Munja, servant of Bālāditya. Appears to refer to the conquest of a village in the Nolambavādi province by some one during the expedition of the Chālukya king Vikramāditya and the Ganga king Kongunī Arasa against the Pallavas at Kānchi.

Records the construction of a tank by Būtuga Kongunī and a grant made therefor. His wife is also stated to have joined him in making a grant of *bitivatta* for the tank built by him.

Nīlasinda referred to in this record may be a chief of the Śinda dynasty of rulers. Cp: item 3 above. He is said to have been killed by a servant of Bālāditya.

This is a vīragal record describing the prowess of a warrior named Banakamendī-gavunda of Kesambala.

Records a grant of some lands and a house made by Gōpatī-Nāyaka, a merchant, for the charity of feeding Brahmans.

Describes the exploits of a hero named Binnāndī in rescuing the cattle of the village from the attacks of enemies.

Mentions the death of a warrior named Bīra while fighting the battle of Bayanād against thieves.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			CHOLA CHIEFS OF NIDUGAL.
222	47	Vikrama sam Śrâvana śu 15—20th July 1160 A.D.	Mallidêva Chôla
			HOYSALAS.
222	47	1160 A D.	Narasimha I
150	14	Ś 1111 Saumya sam Âsviyuja śu. 2nd—13th September 1189 A D.	Ballâla II
147	11	Śaka 2027 Ânanda sam. Bhâdra su. 1, Friday—1194 A D. ?	Do
215	41	No.	Do
141	9	Saka 1150 Vishu—1228 A D.	Narasimha II ...
176	26	Ś 1214 Nandana sam. Chai śu. 15, Brihavâra—3rd April 1292.	Ballâla III
			KADAMBA CHIEFS.
205	37	No Date	Kâvadêvarasar
			VIJAYANAGAR.
195	35	Saka 1309 Kshaya sam Jyêshtha ba 10 Guruvâra—23rd May 1386	Harihara II
225	48	Śaka 1307 Krôdhana sam Srâvana, śu 15, a day of lunar eclipse—1385 A D 22nd July—Also Prabhava sam. Jê ba 30—16th June, 1387 A D	Bhûpati Vodeyar

 Contents and Remarks

Records a grant made for the services in some temple by Mallidêva's son Irungoladêva. The record refers to the Hoysala king Narasinghadêva and appears to state that Irungoladêva's wife was Śrīyâdêvi and that either Irungola or more probably Śrīyâdêvi was brought up under the protection of, or was a daughter of, Narasinghadêva.

See the previous inscription

Records that Ballâla II marched against Munâi Kêśava Nârasinga encamped at Hadadeya Kuppa and ordered the van of the army to attack the enemy. The warrior Chennakâlama Sâhani fought hard in the battle. Whether this warrior was a subordinate of the Kâlachurya king Bijjala or of the Hoysala king Ballâla II cannot be determined.

Records the death of a warrior named Kûsa Râmeya, on the occasion of the capture of the fort of Kurugôd by the Hoysala king Ballâla II.

Fragmentary record contains some verses in praise of a queen of the Hoysala king Ballâla II.

Records that the god Gopâladêvaru was set up at Bêlûr in that year by Annambhatta's son Dôrapa and that certain gaudas made a grant of land named Kârabayal for the god.

Describes the creation of a village called Bankihalli by five gaudas who are also stated to have constructed a tank and a temple at the village, set up a stone oilmill for the services of the temple and granted some land for the god.

Records the construction of the *navapada* and *mûdanabhadra* by Kâvadêvasaia.

Records the death as *mahâsati* of a woman named Bommakka on the death of her husband Jadavâra Cheli Bayachisetti.

Copper plate record registering the gift of a village Bukkalâjapura as an Agrahâra to certain Brahmans who helped in the construction of a dam across the river Banjehalla near Nilugallu. The Brahmans are said to have constructed the tank with their own funds at the instance of the officer Bommanna, younger brother of Kâmana and son of Abbenâyaka. (Prince Bhûpati Vodeyar, son of Bukka II, who issued the śâsana served also as Viceroy of Mulbâgal, South Arcot, Tanjore, etc. during the reign of his grandfather Harihara II.) Why Bhûpati Vodeyar who belonged to the elder branch did not succeed to the throne cannot be determined.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
143	10	Bahudhânya sam Bhâdrapada śu 10, Vaddavâra—Thursday, 22nd August 1398 A.D	Harîhara II .
195	36	Śaka 1321 Pramâthi sam. Kâr śu 15—Wednesday, 15th October 1399 A. D.	Harîhara II
157	20	Śaka 1351 Saumva sam Bhâdrapada śu 15 Monday with a lunar eclipse—12th September 1429 A D.	Dêvarâya II ...
179	28	Śaka 1438 Dhâtu sam Mâr su 12—6th December 1516 A D.	Krishnadêvarâya
136	3	Śaka 1466 Śôbhakritu sam Vayisâkha śu 15 Bri —Thursday, 19th April 1543 A D.	Sadâśiva
155	18	Śaka 1468 Parâbhava sam. Kâr ba. 7—14th November 1546 A D.	Do
153	16	Śaka 1479 Nala sam Âshâdha su. 4—11th June 1556 A D.	Do
MYSORE.			
174	24	No Date .	Dêvarâja Vodeyar
178	27	Viśvâvasu—1665 A D. ..	Dêvarâja Vodeyar

 Contents and Remarks

Records the gift of some lands at Bêlûr for the expenses of the worship of the god Râma, and of the feeding of the ascetics in the matt of the ascetic Surêndratîrtha of Belur in place of a money grant of 4 varahas and 8 hanas made previously by the king Bukkarâya I. No ascetic of the name of Surêndra with a matt at Bêlûr and worshipping the god Râma as the principal deity is met with so far

Copper plate record registering the gift of the village Kânvapûra to certain Brahmans free from all taxes and imposts by Bâchanna Vodeyar, governor of Gôvâ and a subordinate of Harihara II. Bâchanna Vodeyar called also Bhâskara, is said in the record to have been the ruler of the Konkana and Chandragutti kingdoms seated on the throne of Gôvâ. He is spoken of as the successor of Mâdhava and Narahari in that post

Copper plate record registering the gift of an agrahâra village called Chôlisattipalli, renamed Tryambakapura, situated in the Penugondapuri kingdom, Rodda province. Tunbekallusthala to certain Brahmans with Kriyâsakti-guru at their head by the king Dêvarâya II. The importance of the record lies in its containing the gôtra and sûtra of the royal preceptor Kriyâsakti, not found so far in the inscriptions and literary references relating to that guru

Copper plate record registering the gift of three villages Chikkabbehalli with three hamlets, in the Nâgamangala kingdom, Halavumârahosahalli in the Channapatna kingdom and Vengcnahalli in the Billagondanahalli kingdom to the ascetic of the Mâdhva sect, Vyâsatîrtha, disciple of Brahmanyatîrtha, by Krishnarâya, king of Vijayanagar

" Records the grant of a village for the enactment of a marionette show of the Ramâyana story.

A fragmentary record registering the gift of some land for the god Tirumaladêva.

Registers the gift of the income from the *santhe* or fair at Mârkanthêsvapurâ belonging to Vakkalêri situated in Kôlâlârâjya, made by Sitâpa Maluka Vodeyar, agent of Dilâvara Khâna Vodeyar, governor of Yemmenâd, belonging to Chêlûr chavadi for the merit of Dilâvara Khâna. The grant was made for the food offerings and illuminations in the temple of the god Mârkanthêsvara at the village Dêvalâpura. The importance of the inscription lies in the fact that a grant was made for a Hindu temple by an agent of a Mussalman Officer named Dilâvara Khân for the merit of the latter

Records the gift of the village Bichanahalli, situated in Sôgalavâdipurasthala in Huradasîme, with certain hamlets forming them into an agrahâra named Dêvarâjapura, made by Dêvarâja Vodeyar, king of Mysore

A fragmentary record. Appears to refer to some king as over-lord with the titles, râjâdhirâja and râjaparamêsvara and to some subordinate of his, who is spoken of as the ruler of the throne of Mysore

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			PRIVATE
250	52	C. 900 A. D ...	No ..
221	46	10th century ? ..	No
172	22		
192	30	...	.
148	12	Saka 1209 Vyaya sam. Phâlguna— February 1287 A D.	.
138	5		.
218	42	...	...
149	13	.	.
140	8	Svabhânu Sam. Sûrya Sankramana	..
193	31	..	...
138	6	..	.
139	7	Vikriti sam Mâgha śu. 8 ...	....
249	49	Śaka 1548 ....	....
249	50		.
194	32		.
194	33		.
214	39		..
215	40	..	..
219	43		..
219	44		..
152	15	S 1668 Akshaya sam Vaisâkha śu 10—19th April 1746 A D	
137	4	..	.
155	17		..
194	34	.	..

Contents and Remarks

The record gives the name of the lady Sajjana Bhagiyabe, wife of Jinavallabha who caused the Jaina image to be engraved

A short inscription mentioning Bûchuâchôja, son of Nîlakantôja, as the architect who constructed the fine temple of Châmundêsvari.

Records the prowess of a warrior named Vira of *Adhatarakula*.

Records the death, by the Jaina rite of *samâdhi* of a woman named Nâgarve, daughter of Gôkave and disciple of Mâdhavachandradêva

Fragmentary inscription recording the heroism and death of a warrior while protecting the cattle of the village Hiriya Garje against robbers

Records the valour of a warrior named Padîyanâyaka of Kumbeyanahalli valley in fighting against the cavalry troops of Singeyanâyaka and Mulehâsinda (Sinda Chief?).

Records the heroism of a warrior named Jakkeyanâyaka

Records the gift of two *hons* by Suriseti, son of Chenmisseti, an oil-monger of the village Chattichattihalli, for the whitewashing of the Hoysalêsvara temple.

Appears to record that Sâtivodeyar pledged the produce of all his lands for some act of charity

Records the setting up of a pillar by Bommôja, son of Busuôja, devotee of the goddess Banadêvate of the village Mâvali.

Records that Sidda Mallikârjunadêva set up the pillar in front of the temple at Hiriya.

Records the grant of some land for the God Tirumalapati.

Refers to a salutation by a disciple to the Jaina guru Dharmachandra

Gives only the name Śrî Matibîra.

This contains the name of a devotee, Rukmaiya.

This contains the name of a devotee, Kupparasa

This records the grant of a plot of land to a person named Aravindaiya

Records the gift of the village Mallênahalli for the god Tirumaladêvaru at Nonabinakere

Records the grant of a pura made by Bâleyanâyaka of Karudi.

Records the grant of the village Habukanahalli as an *umbali* for the sê nabôvas of Kanatur-nâd.

Records the gift of two plots of land as *nettaru kodage* to Gopaya. The plots were situated near the village Mârândahalli in Vakkalêri belonging to the Kingdom of Kôlâla

Records that a person named Gautaya did service for the god

Records the setting up of a Garudagamba pillar by Mallappa.

Contains the name of a gun 'Kshêtrapâla Gamganâtha.'

APPENDIX A

List of Photographs taken during the year 1940-41

Serial No	Size	Description	View	Village	District
1-2	8½" × 6½"	Sukanthesvara temple	Kushnaraja Wadeyar III's group	Nanjangud	Mysoie
3-12	Do	Do	Sivalila images	Do	Do
13-37	6½" × 4½"	Do	Do	Do	Do
38-43	Do	Ajanta paintings			
44-47	8½" × 6½"	Do			
48-49	12" × 10"	Jubilee Hall	Front view	Mysoie	Do
50-51	Do	Do	North east view	Do	Do
52	6½" × 4½"	Isvara temple	Vaishnavi	Betamangala	Kolar
53	Do	Vijayendia temple	Back view	Do	Do
54	Do	Isvara temple	Bull	Do	Do
55	Do	Do	Shanmukha	Do	Do
56	Do	Do	Suiya	Do	Do
57	8½" × 6½"	Vijayendia temple	Govindaraja	Do	Do
58-61	Do	Do	Vijayanarayana and his consorts	Do	Do
62	Do	Tank	View	Do	Do
63	6½" × 4½"	Do	Do	Do	Do
64-67	Do	Svayambhuvessvara temple	Views	Madivala	Do
68	Do	Do	Ilavanjiraya	Do	Do
69	Do	Do	Pillars	Do	Do
70	Do	Do	A female figure	Do	Do
71	Do	Viragal		Kyasamballi	Do
72-73	Do	Viragals		Hungunda	Do
74	Do	Somesvara temple	South east view	Do	Do
75	Do	Do	Dakshinamurti	Do	Do
76	8½" × 6½"	Cromlech		Do	Do
77	Do	Ancient site	View	Sitigudda	Do
78	6½" × 4½"	Do	Do	Do	Do
79	Do		Chakkalada bombe	Hunkunda-patna	Do
80	Do	Markandesvara temple	Ornamental pillar	Markandeya hill	Do
81	Do	Do	Vnabhadra shrine with ornamental pillars	Do	Do
82	Do	Do	Vnabhadra image	Do	Do
83	Do	Do	South-west view	Do	Do
84	Do	Do	Mahadvara, North east view	Do	Do
85	Do	Do	Vasanta mantapa	Do	Do
86	Do	Do	North-east view of enclosure	Do	Do
87	8½" × 6½"	Do	Ornamental pillar	Do	Do
88	Do	Do	View of enclosure	Do	Do
89	Do	Do	Ornamental pillars	Do	Do
90-96	6½" × 4½"	Cromlechs		Parandapalli	Do
97	Do		Hero on horse	Nachipalli	Do
98	Do		Hero shrines	Do	Do
99	Do	Ahobala narasimha temple	South east view	Gudibande	Do

APPENDIX A—contd

Serial No	Size	Description	View	Village	District
100-102	8½" × 6½"	Hill	Views	Gudibande	Kolar
103	6½" × 4½"	Do	View of steps leading up the hill and of the top most fortification	Do	Do
104-105	Do	Ramesvara temple on the hill	South view	Do	Do
106	Do	Do	Lamp pillar	Do	Do
107	Do	Venkataramana temple	Do	Do	Do
108-109	8½" × 6½"	Do	Venkataramana and his consorts	Devaragudi-palli	Do
110	Do	Do	North east view	Do	Do
111	6½" × 4½"	Do	Narasimha	Do	Do
112	Do	Do	Bali, Vamana and Tri vikrama	Do	Do
113	Do	Kesava temple	Pillars of navaranga	Bellur	Do
114	Do	Do	South-west view	Do	Do
115	Do	Isvara temple	View	Do	Do
116	Do	Varadaraja temple	Varadaraja	Hoskote	Bangalore
117	Do	Do	Mud fort wall	Do	Do
118-119	8½" × 6½"	Kailasevara temple	Ground plan	Doddamalur	Do
120	Do	Com plate for 1940 report			
121-123	6½" × 4½"	Do			
124	Do	Pond	South west view	Anantapur	Shimoga
125	Do	Elephants in front of pond		Do	Do
126	Do	Pond	North-west view	Do	Do
127	6½" × 4½"	Isvara temple	East view	Hosagunda	Do
128	8½" × 6½"	Do	Interior	Do	Do
129	6½" × 4½"	Do	Mastikal	Mallandur	Do
130-131	Do	Surya Shrine	Surya	Gauja	Do
132	Do	Isvara temple	Linga with Panipitha	Do	Do
133	Do	Do	Chandrasila	Do	Do
134	Do	Do	Elephants on either side of steps	Do	Do
135-140	Do	Kedareshvara temple	Views of Hoysala groups	Belgami	Do
141	Do	Do	Kesava in the cell	Do	Do
142	8½" × 6½"	Panchalingesvara temple	Umamahesvara	Do	Do
143	Do	Siti Bhavi (Pond)	View	Do	Do
144-146	Do	Nalakantesvara temple	Pillar in front	Do	Do
147	8½" × 6½"	Tripurantesvara temple	South east view	Do	Do
148	Do	Do	Bull in navaranga	Do	Do
149-150	Do	Do	View of pillars in outer navaranga	Do	Do
151	Do	Do	Sukhanasi doorway	Do	Do
152	6½" × 4½"	Do	Dvarapalaka figure at Sukhanasi doorway	Do	Do
153	Do	Do	Pillars in front of Sukhanasi doorway	Do	Do
154	Do	Do	Sarasvati in the south cell	Do	Do

APPENDIX A—contd.

Serial No	Size	Description	View	Village	District
155	6½" × 4¾"	Tripurantesvara temple	Kesava in the north cell	Belgami ..	Shimoga
156	Do		Chaturmukha-Brahma	Do .	Do
157	Do		Ranganatha	Do ...	Do
158	Do ...		Trimurti	Do .	Do
159	Do .		Surya	Do ..	Do
160	Do ..		Tara Bhagavati	Do ..	Do
161	Do ..		Sula-Brahma	Do ..	Do
162	Do .		Jiddikere with temples in the back-ground	Do ..	Do
163	Do .		Do with lotuses	Do	Do
164	Do		Narasimha	Do .	Do
165	Do	Pranavesvara temple	Garbhagriha doorway	Talgunda	Do
166	Do	Do	Pillar	Do .	Do
167	Do	Do	North view	Do .	Do
168	Do	Basti	Front view	Bandalike	Do
169	Do .	Do	Side view	Do	Do
170	Do	Do	Yaksha	Do ..	Do
171	Do	Do	Sukhanasi doorway	Do	Do
172	Do		Chaturmukha Brahma	Do .	Do
173	Do	Trimurti temple	View	Do .	Do
174	8½" × 6½"	Do	Do	Do .	Do
175	Do	Do	Simha-lalata on main tower	Do .	Do
176	6½" × 4¾"	Basti	View	Chikkamagadi	Do
177	Do	Do	Simhalalata	Do .	Do
178-180	8½" × 6½"		Inscription	Malavalli	Do
181	Do .	Katabhesvara temple	Ceiling in navaranga	Kuppattur	Do
182	6½" × 4¾"	Do	Kesava in a niche	Do ...	Do
183	Do	Ramesvara temple	Viragal	Do ...	Do
184	8½" × 6½"	Do	Ceiling	Do	Do
185	6½" × 4¾"	Do	Mahishasuramardini	Do	Do
186	Do	Basti	Paisvanatha	Do .	Do
187	Do		Inscription	Do ..	Do
188	8½" × 6½"		Images	Bharangi .	Do
189	6½" × 4¾"		Linga	Do	Do
190	Do .		Kirata group	Do .	Do
191	Do .	Venugopala temple	Venugopala	Kuppagadde	Do
192	8½" × 6½"	Isvara temple	View	Do ..	Do
193	Do	Do	Interior view	Do	Do
194	6½" × 4¾"	Chintamani-Narasimha temple	Main image	Do ...	Do
195	Do	Do	Inscription stone	Do	Do
196	Do .	Kallesvara temple	Doorway	Do	Do
197	Do	Isvara temple	North-west view	Udri	Do
198	Do	Virabhadra temple	Dvarapala figure	Do	Do
199	Do .	Banasankari temple	Banasankari	Do	Do
200-202	8½" × 6½"	Lakshminarayana temple	Lakshminarayana	Do .	Do
203-205	6½" × 4¾"		Inscriptions	Mavali .	Do
206	Do	Kallesvara temple	Pillar	Do	Do
207	8½" × 6½"	Hill	View	Chandiagutti	Do
208	6½" × 4¾"	Do	View of Renuka temple	Do .	Do

APPENDIX A—*concl'd.*

Serial No	Size	Description	View	Village	District
209	6 $\frac{3}{4}$ " \times 4 $\frac{3}{4}$ " .	Chandragutti Hill	Mihrab of Masjid .	Chandragutti	Shimoga
210	Do .	Do ..	Fort gate	Do ..	Do
211	Do	Do	Third line of fortification	Do .	Do
212	Do	Do	Mahishasuramardini	Do .	Do
213-218	8 $\frac{1}{2}$ " \times 6 $\frac{1}{2}$ " ..		Statue of His Highness the Maharaja of Mysore	. ..	
219	12" \times 10" ...	...	Archæological Map of Mysore	. .	

APPENDIX B.

List of Drawings prepared during the Year 1940-41

- | | | | |
|----|---|----|-------------|
| 1. | Bhoganandisvara temple, Nandi | . | Ground plan |
| 2 | Srikanthesvara temple, Nanjangud | .. | Do |
| 3 | Kailasesvara temple, Dodmalur | .. | Do |
| 4. | Svayambhuvaresvara temple, Madivala | . | Do |
| 5 | Markandeya temple, Markandesvara betta near Vakkaleri | | Do |
| 6 | Vijayendra temple, Betamangala | | Do |
| 7 | Ancient site and temples, Belgami | | Sketch map |

APPENDIX C

List of Books acquired for the Library of the Office of the Director of Archæological Researches in Mysore, Mysore, during the year 1940-41.

Sl No	Title of the book	Remarks
1	Kannada Nadina Kathegalu, by Mr Narayana Sarma	Received in exchange from the Kainataka Historical Research Society, Dharwar
2	Jainism and Kainataka Culture, by Mr S R Sarma	Do
3	The Mysore University English-Kannada Dictionary, Part V (Expatriate to Gentle)	Received from the English-Kannada Dictionary Office, Bangalore
4	Epigraphia Indica, Vol XXV, Part III, July 1939	Received from the Manager of Publications, New Delhi
5	Sources of Karnataka History, Vol I, by S Srikanta Sastri	Received from the Registrar, University of Mysore, Mysore
6	Annals of the Bhandarkar Oriental Research Institute, Vol XXI, 1938-39, Part III-IV	Received from the Bhandarkar Institute Press, Poona 4
7	Social Solidarity among the Japanese in Seattle, by Shotaro Flank Miyamoto, Vol 11, No 2, December 1939	Received in exchange from the University of Washington Library, Seattle, Washington
8	A Study of Probated Estates in Washington with reference to the State Tax System, by J K Hall, Vol I, October 1939	Do
9	Three Old French Chronicles of the Crusades, by Edward Nobles Stone, Vol 10, October 1939	Do
10	The Journal of the Bihar and Orissa Research Society, Vol XXVI, Part II, June 1940	Received from the Bihar and Orissa Research Society, Patna
11	The Annals of the Sri Venkateswara Oriental Institute, Vol I, Part II, June 1940	Received from the Sri Venkateswara Oriental Institute, Tirupati
12	Excavations at Harappa, by Madho Sarup Vats, Vol I (Text)	Received from the Manager of Publications, New Delhi
13	Excavations at Harappa, by Madho Sarup Vats, Vol II (139 plates)	Received from the Manager of Publications, New Delhi
14	} Archæological Survey of Mysore, Annual Report for 1938	Received from the Mysore Archæological Department
15		
16	Rajanithi, by Mr H Krishna Rao	Received from the Registrar, Mysore University
17	Bombay Karnataka Inscriptions, Vol I, Part I	Received from the Government Press, Madras
18	Consolidated Catalogue of the Central Archæological Library, by Mr D R Sharma	Received from the Director-General of Archæology in India, New Delhi
19	Epigraphia Indica, Vol XXV, Part IV, October 1939	Received from the Manager of Publications, New Delhi
20	Annual Report of the Archæological Department, Baroda State	Received from the Baroda State Press, Baroda
21	Annual Report on the South Indian Epigraphy for the year ending 31st March 1937	Received from the Manager of Publications, New Delhi
22	Epigraphia Indica, Vol XXV, Part V, January, 1940	Do
23	The Report of the Superintendent, Archæological Survey, Burma	Received from the Superintendent, Government Printing, Burma

APPENDIX C---concl'd.

Sl No.	Title of the book	Remarks
24	An Introduction to the Geology of Mysore	Received from the Director of Geology, Bangalore
25	Hadibadeya Dharma, by Sri D Champa Bai	Received from the Registrar Mysore University
26	Mysore University Calendar for 1939-40, Vol II	Do
27	The Journal of the Bihar and Orissa Research Society, Patna, Vol XXVI, Part IV, for December 1940	Received from the Bihar and Orissa Research Society, Patna
28	The Ruins of Dabhoi or Darbhavati in Baroda State	Received from the Director of Archaeology, Baroda State
29	Epigraphia Indica, Vol XXV, Part VI, April 1940	Received from the Manager of Publications, New Delhi
30	} Annual Report of the Mysore Archaeological Department for the year 1939	Received from the Mysore Archaeological Department
31		Received from the Manager of Publications, New Delhi
32	Annual Report of the Government of India Archaeological Survey, for 1936-37	Do
33	Epigraphia Indica, Vol XXV, Part VII, July 1940	Do
34	Do Vol XXIII, Part VIII, October 1936	Do
35	Jivana Jyotigalu, by B S Ramaswamy Iyengar	Purchased from Messrs The S S N Book Depot, Bangalore
36	Ramayanada Mahapurusharu, by B S Ramaswamy Iyengar	Do
37	Epigraphia Indica, Vol XXVI, Part I, January 1941	Received from the Manager of Publications, New Delhi
38	} Indian Antiquary, Volumes 52 to 61 (total 11 volumes).	
39		
40		
41		
42		Purchased from Messrs Krishna & Co., Booksellers, Mysore
43		
44		
45		
46		
47		
48		Do
49	The Early Pallavas, by Dineschandra Sircar	Do
50	Ancient Indian Colony of Siam, by P N Bose	Do
51	India's Sacred Shines and Cities, published by Natesan & Co	Do
52	History of India 150 A D to 250 A D, by K P Jayaswal	Do
53	Siddharama Charitra, by Prof T S Venkanniah and D L Narasimbachar	Do
54	Jaina Iconography, by B C Bhattacharya	Received from the Registrar, University of Mysore, Mysore
55	Mysore University Calendar for the year 1939-40, Vol I	Received from the Superintendent, Government Press, Trivandrum
56	Administration Report of the Travancore Archaeological Department (1114 M E)	

APPENDIX D

Permanent Staff on 30th June 1941.

Sl No	Name and Designation
A GAZETTED STAFF	
1	Dr M H Krishna, M A , D LIT (Lond), Director
2	Mr R Rama Rao, B A , Assistant to the Director
3	Vacant Architectural Assistant
B NON-GAZETTED STAFF	
1	Mr L Narasimhachar, M A , Junior Technical Assistant
2	Mr D Nagesamurthi Rao, Photographer
3	Mr M J Suddhodhana, Draftsman
4	Mr S. Krishnaswamy Sastry, Pandit
5	Mr R Chakravarti, Pandit
6	Mr A S Narasimha Setty, Typist
7	Mr H Kada Setty, Clerk
C MENIAL STAFF	
1	M R Vishnupadachar, Attender
2	Syed Ibrahim, Daffedar
3	Sidda, Peon
4	Rangappa, Peon
5	Timma, Peon
6	Kata Nayak, Peon
7	Honna Setty, Peon

APPENDIX E.

Statement of Expenditure for the year 1940-41

Salaries —	Rs	a	p	Rs	a	p
Director's Allowance (Rs 50 per month)	600	0	0			
Assistant to the Director (Rs 300-25-350)	4,200	0	0			
Establishment	5,566	9	0			
Watchman for excavation area	65	0	0			
				10,431	9	0
Travelling Allowance				1,018	7	0
Office Expenses —						
I Contingencies	719	11	0			
II Museum	49	2	0			
III Printing charges	1,521	12	0			
IV Clothing to menials	51	5	0			
V Furniture	552	2	0			
VI Photographs for sale	200	0	0			
				3,094	0	0
Library				247	4	0
Receipts remitted to the Treasury —						
Sale proceeds of publications, photographs and hire charges of blocks				530	12	9
Total				15,322	0	9

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